THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Thoughts for the Grave.

THE weary sigh for rest;
And there is rest where the grassy mould,
Or the green turf presses soft but cold
Upon the pulseless breast.

Yet there are those who weep
At such a thought, and would gladly shrink
From that quiet chamber's mossy brink,
And its unbroken sleep.

But we must slumber first,
Beneath the cypress, or church's shade,
Ere that glorious day which shall not fade
On the rapt vision burst.

To him all weak and worn,
Who weary vigil all night hath kept
While the world in gentle silence slept,
What were the fairest morn?

The early clouds that swim
In golden light o'er the arc of blue,
The zephyrs laden with perfumed dew
Would waft no charms to him.

We could not spring from earth,
From a scene so dull and drear as this,
At once to the radiant bowers of bliss—
The home of our new birth.

The eye could not endure,
Used so long to the darkling haze
That hangs o'er the world, so soon to gaze
On visions bright and pure.

The lips too often given
To syllable sounds of angry strife,
Must rest, before in the upper life
They whisper words of heaven.

So man must sleep away
The bitter thoughts of his earthly pains,
The fitful fever that scorch'd the veins
Of his unquiet clay,

Ere he awakes renew'd,
As morning blushes o'er Eden's tide,
And feels his spirit is satisfied
In GOD's similitude.

Then welcome couch of rest!
Where the sons of GOD repose awhile
Until they wake in their Father's smile,
To be for ever blest.

B. D. W.

New-York, April 16, 1836.

COMMUNICATIONS.

For the Churchman.

CANON I. OF 1835.

NO. II.

I PLEDGED myself to show in my next number, by numerous decisions, that it is an established principle of common law, as I think it obviously is of common sense, that where power is given to several individuals to do an act which requires discretion or the exercise of judgment, they must meet together to do it; and if they do it separately *their act is void.* The act to be done by the bishops under section two of this canon, is of that kind; and the principle, if it exist, applies to it, and will have the same effect upon it. My present purpose is to show that the assembling of the bishops is justly inferable from the canon itself, independent of legal adjudication. If there be any weight in the remarks contained in my No. 1, it bears directly on this point: for when the words of a statute are ambiguous, the argument *ab inconvenienti*, and from the effects and consequences, will decide the construction.

The main object of both sections of the canon is the same, the difference is the time when it is to be effected; whether during the session of the Convention or its recess. The object of both being to effect the same thing, the mode of doing it should, as far as practicable, be the same; and if the words be ambiguous, such construction should be given as will most assimilate them. In regard to the action of the clergy and laity, (which is merely concurrence or non-concurrence,) it is given in both cases through their representatives,—the clerical and lay deputies being so during the session; the standing committees being so during the recess. There is no room for question as to how and where the standing committees are to act, for they can only act in their several dioceses; and moreover, they are expressly required to act in accordance with the fifth canon of 1832, which is too plain for doubt.

How is it in regard to the bishops? The difference of wording in the two sections is this: in the first, "The *House* of Bishops may nominate;" in the second, "A *majority* of the House of Bishops may select," &c. In both cases they have the same two points to decide, 1. Whether they will appoint; 2d. Whom they will appoint. It does not follow, of course, from the request of a diocese to have a bishop appointed, that one must be appointed. It may be a very grave question, under the circumstances in which a diocese is when they make the request, or when it comes to be acted on, whether the request should be granted. For the decision of both questions, and especially of the latter, there may be great need for consideration among the bishops; for information, explanation, the exercise of discretion, conciliation, concession: there should be opportunity to discuss the qualifications of candidates; to remove objections; to propose new ones; and arrange other matters. Now all this may be done under section one. Why is not the opportunity to do it equally required under section two? How can they, without convening, discharge as they ought the power entrusted to them under section two? I mean as a general thing, and not in a particular instance; and in fact the other construction has arisen from the circumstances of the existing application of Michigan; and the difficulty of establishing the proper one arises therefrom. The circumstances of that Diocese are so well known, and only one person thought of for the appointment, and he so entirely *omni exceptione major*, that his election is almost a matter of course, let the mode of electing be as it may; and therefore no necessity seen for the assembling of the bishops. But the precedent now set is to govern in after time. And suppose the bishops divided as to whether it is proper to appoint at all; and there are several candidates, and several unsuccessful votings,—can the two sections be capable of two such different modes of action without provisions expressive of the difference? If the bishops be together, they vote by ballot or *viva voce*, as they may previously prescribe. If separate they can do neither. If together, they can repeat their votings as often as may be necessary to make a choice. The friends of the several candidates can give to each and every of their brethren the reasons of their preference, or of their objections to others; the proceedings are confidential, and characters can be discussed and matters of delicacy spoken of without the danger of future mischief; the prospect of success of a candidate can be judged of by his friends, and he may be withdrawn without the exposure of a defeat; a new candidate may be introduced on whom all will unite—and the shortness of time consumed, and the manner in which it is done, will prevent much feeling or excitement on the subject. None of this can be done, or if at all, very imperfectly, by writing. It might be partially done between a few, say three or four; but not between the whole. Among civilians it is required in order to a fair election in analogous cases, (as I shall show in No. 3,) that an opportunity be given "to expose the mind of each to all." Here it must be restricted to a few; and with the best intentions it would, sometimes at least, necessarily lead to cavil, intrigue, and management.

Further, is the mode of expressing an opinion by letter, a voting at all? It is not by ballot; it is not *viva voce;* it is not in person; it does not seem to be by proxy, or if it be, it is the worst kind of proxy, as declared by Lord Hardwicke in a case to be hereafter cited. It is a new mode of voting, and before that or any other mode could be legally resorted to, the canon being silent, the bishops must meet and decide upon the mode. Perhaps it may be said the word used in the canon is "*select*," not vote for. It matters not. In other parts of the canon, the word is "*elect;*" but whether it be electing or selecting, the mode of doing it must be prescribed by those who are to do it, that is, the majority of the bishops; and that they cannot do without meeting. It is not competent for the presiding or any other bishop to prescribe the mode—that must be the act of all. If *voting* be necessary to an election or selection, a letter is not a vote. If the expressing of a preference or choice be sufficient, of which, it may be said, a letter is good evidence, I admit it; but a verbal message is equally legal evidence; for, except in a very few cases specially directed by statute, parol evidence is as good as written. If then the canon does not require *voting*, technically so termed, but only a designation by each of the person by him preferred or selected; and as the canon is silent as to the mode, I assert that if a letter is sufficient, a verbal message is equally so; and that too without the aid of the maxim, "latitude presumed," &c.

The question has been misunderstood by some, who seem to suppose it to be whether the bishops are to give their votes in their "individual characters," or "in an aggregate capacity." No doubt they vote as individuals, for they can vote in no other way. But their assembling does not affect that; they vote as individuals under section first of this canon, thus convened and forming the House of Bishops; and they vote as individuals under the second section; and in both cases the majority of individual votes decides the election.

Some suppose under this second section that a majority of the bishops must concur in the same person. Not so,—that is if they convene. If a majority assemble, all having had notice, a majority of that majority is sufficient. This is a well settled principle of law. If they do not convene, certainly a majority of the whole must concur in the same person. And this seems decisive of the whole question. That to render this section, they *may* convene to elect, is not denied; and it would be a strange construction that will allow two modes of electing requiring different numbers to constitute a choice.

The only objection stated to this construction of the canon, is the trouble thereby thrown upon the bishops. This might have been a good reason against its adoption, and may be for its repeal; but cannot legally affect the mode of executing it.

JURIDICUS.

For the Churchman.

MR. EDITOR,—The "very dictatorial but very harmless,"[*] communication of Candor, in yours of April 16, I at first thought required no other answer than that which the good common sense of your readers would give to it. And this, I am still inclined to believe, is the fact with regard to all its parts, but that which denies the existence of any corporate capacity to our bishops, except so far as they constitute the "House" contemplated by our Constitution as a part of the General Convention. This position being now newly taken, the Church, perhaps, is not quite prepared to meet it. But I do not intend to enter, at present, into a full consideration of the subject. I venture to suggest a few ideas which have passed through my mind respecting it, and shall pursue no particular order, but express my thoughts as they happen to occur.

The ground, I understand, is taken—that the bishops have no other corporate capacity except that which is given them by the constitution of our Church. If this is so, I presume it is equally true, that they have this capacity only for the purpose expressly allowed by that instrument, that is, *legislation in conjunction with the House of Deputies.* Facts, I know, do not make right; but I shall certainly consider it a very respectable sanction for the views which I may entertain on this subject, if they appear to have been adopted and acted upon by the bishops themselves.

It is my impression, that the existence of the General Convention, depends on the fact of the simultaneous session of both Houses. If either adjourn *sine die*, the *Convention* is dissolved. According to the above-noticed opinion, the bishops have a corporate capacity only as a House in General Convention. It does not appear, however, that they thought so in 1804.—By a reference to the journal of the General Convention of that year, I find that the House of Clerical and Lay Deputies closed its session, and was dissolved, at a meeting dated "*nine o'clock, A. M.*" I take for granted, therefore, that this event occurred before dinner. By that time, consequently, the *Convention* ceased to be. But I find, under date of "*seven o'clock, P. M.*," on the same day—the Convention being extinct—that "the House of Bishops met." Its members, therefore, Bishops White, B. Moore, and Parker, must have supposed they had a corporate capacity, although there was no General Convention in session.

But again. As I observed above, if the bishops are a body only as they are made such by the Constitution, that is as a House in General Convention, it follows, I think, that they are so only for the purpose therein provided for, that is, *legislation in conjunction with the other House.* But I find, throughout the journals of our General Conventions, multitudes of cases in which *the bishops* have expressed opinions, given counsel, and issued documents, precisely in the same way in which they have engaged in legislation, by motions made and seconded, resolutions passed, and all included in the proceedings signed, "by order of the House," by its President and Secretary. Am I wrong in taking for granted that the bishops, in these transactions, assumed and were admitted, to be a *body*, although not acting under the constitution.

The constitution of our Church, I take for granted, is paramount to its canons; and that the latter cannot run counter to the former. Now, if it is true that the bishops are a body only when made such by the constitution, and for the purpose allowed by that instrument, the canons cannot recognise them as such on any other ground. But, the fifty-first canon of 1832, directs the House of Deputies to request the House of Bishops, to draw up a pastoral letter to the members of the Church; and this is uniformly done as an act, and in the same way as any other act of that House. But this, also, is extra-constitutional, inasmuch as, by the constitution, the bishops are a body only for legislation. It appears to me, therefore, that the Convention, in passing that canon, and the bishops in acting under it, suppose the latter to be a House, that is, a body that is to have a corporate existence, otherwise than as allowed by the constitution. But, as I am no lawyer, I may be wrong.

I humbly conceive, also, that the five bishops who met in Philadelphia, last February, supposed themselves to be a body. I find by their minutes, with a printed copy of which I have been favored, that four of them assembled first in the vestry room of St. Peter's Church, where "the Rt. Rev. Bishop Onderdonk, of Pennsylvania, was called to the chair." Now, over whom did he preside? Not over Bishop B. T. Onderdonk, and over Bishop Ives, and over Bishop Doane, but over a meeting of bishops, organized by appointing a chairman and secretary—over a body; and his consenting to be thus called to the chair, and putting the question on a motion duly made to adjourn to Bishop White's study, I consider as a most respectable sanction to the idea that the bishops are competent to act as a body. Similar remarks apply to the continuation of the meeting at Bishop White's study, where that venerable man presided, the whole proceedings of which, as appears by the record, were those, not of individuals, but of persons acting in an aggregate capacity. As they were less than a majority, it appears by Bishop White's circular, calling them together, that they were to advise him respecting his further proceedings in the case. It does not appear, by the minutes, that their advice was asked by the presiding Bishop in their individual capacity, but by his putting the question on a preamble and resolution containing the advice of the meeting—the body. I cannot, therefore, think myself wrong in claiming the sanction of these five bishops for the opinion that the members of their House are competent to meet and act as a body, otherwise than as provided in the constitution.

The office of presiding bishop is a permanent one. Bishop White is *now* the presiding bishop, possessing certain privileges and bound to certain duties, as such, even when there is no General Convention in session. But does not a permanent president necessarily suppose a permanent body over which he presides?

But granting all that I am now contending for, that is, that the idea of the bishops having an aggregate character other than that conferred by the constitution, is so respectably sanctioned, it may yet be said that it is not therefore right, and ought to be rejected as being contrary to the principles of our mother Church, and without precedent in her history.

On this point, Mr. Editor, I have some notions which may, perhaps, appear singular. No man can go beyond me in veneration for the Church of England in her spiritual character. In the details of her polity, however, her connection with the State necessarily introduces principles, rules, and measures which will hardly be quoted as fit precedents for an unestablished Church. The Church of England, *as by law established*, certainly appears much more conspicuous than the *English branch of the catholic Church of* CHRIST. In its jealousy of the *ecclesiastical*, the *civil* department of the English Church, no one I presume will deny, greatly shackles the former and impedes its operations. It may be, therefore, that the bishops have forbidden to them any aggregate character, except when, as peers of the realm, they form a part of the House of Lords during the session of parliament, or when their Church's royal master may be pleased to allow them to sit in convocation.

I frankly confess that in the details of polity I am not much disposed to look for precedents to the Church of England; I would go rather to the Church in apostolic and primitive times. I would then pass over the long course of ages during which emperors, popes, and kings, courts and parliaments stamped their impress on ecclesiastical proceedings, and come down to that little branch of the catholic body of the Redeemer, of which I think it was the good Bishop Horne who expressed the sentiment, that if St. Paul were to revisit the earth, he would connect himself with *it*, as more nearly than any other resembling that which he left behind him—*the Episcopal Church of Scotland.* How truly favorable to her the contrast between her bishops and those of England in the matter of our first obtaining the episcopacy! When the latter, with the fear of a *premunire* before their eyes, dare not act in our behalf until the king and parliament permitted, the former, as a purely apostolic body, gave the apostolic office to the venerable Seabury.

I am not prepared to say positively which way precedents drawn from the sources above mentioned would point in the matter now before us. My impression, however, is, that they will favor the idea that the bishops of every national portion of the catholic Church are a body of counsellors for its purity and welfare, who not only are privileged, but ought to come together, as occasion may require, to consider of matters relating to its interests. Their individual diocesan rights, of course, cannot be infringed; and when any system of legislation and government has been adopted with the consent of the bishops, who, I am old-fashioned enough to think, are the divinely-appointed rulers of the Church, that cannot be interfered with. But within these bounds, reserving fully all diocesan rights, and leaving all *legislation* to the Convention, there is much connected with the best interests of the Church on which our bishops, as a body of apostolic counsellors and rulers, may safely and properly act.

The idea I know occurred to many, and is mine most truly, that the mode provided for the election of bishops by the first and second sections of the first canon, and by the second canon of 1835, was one of our most genuine instances of conformity to primitive catholic usage. But how, when ancient dioceses became vacant, did the neighboring bishops proceed to supply them? If I am not very much out of the way in my historical recollections, *by coming together and consulting on the matter.* They did not question their being a body, but *as a body* acted in this momentous matter, and not as individuals far separated, and therefore likely to be governed rather by individual impulse, than by that prudence and sound discretion which constitute the safety to be found in the multitude of counsellors.

I will close this long article, Mr. Editor, with one thought which may appear too much at variance with *the spirit of the age;* but it is honestly and conscientiously entertained, and is therefore here frankly expressed. It is, that our general constitution *gives no powers to our bishops.* It is an instrument wherein they—the divinely-appointed rulers, guardians, and counsellors of the Church—admit—wisely and prudently, and for the best interests of their portion of the catholic Church, I will not now deny—others to co-operate with them in making its laws and conducting its discipline.

This *principle* has been variously acted upon in different periods of the Church; often, doubtless, by constraint. The feebler has been compelled to yield to the stronger; and emperors, popes, kings, courts, and parliaments have been suffered to rule, in ecclesiastical matters, those whom CHRIST appointed to rule his Church. But the true *principle* of all this has been *their concession;* forced and unavoidable it may be, but still *their concession.*

If there be truth and soundness in this principle, and if it is also true, as I am induced to believe, that according to those primitive catholic precedents which are proper for our imitation, the bishops of every national section of the Church are its proper rulers and counsellors, it follows that our bishops have, as a body, all the rights which they have not yielded in acceding to the constitution; and that, therefore, they *are* a body for carrying into effect all the good objects intrusted to them, not counter to the constitution to which they have given their free assent.

CAUTION.

For the Churchman.

MR. EDITOR,—I noticed in your paper No. 260, a few judicious and approving remarks upon the proclamation of Governor Everett, of Massachusetts, with a short extract from the same. But you regret that he appointed the state fast in *Easter week*, when the universal Church is celebrating the great festival of Easter, which has been noticed with eucharistical thanksgiving from the commencement of Christianity. I was once of the same opinion, and well recollect an occurrence in 1796. The late Governor, Samuel Adams, of Mass., appointed Thursday in Easter week of that year as a day of fasting, much to the dissatisfaction of Episcopalians; and at the convention of the *Protestant Episcopal Church*, held at Boston the same year in May, in consequence of the late Governor Trumbull, of Connecticut, having for two years previous appointed the state fast on *Good Friday*, (his successors having done so the present time,) it was moved in convention that a committee be appointed to draw up a memorial, and present it to his excellency, requesting him to appoint *fast day* on Good Friday. It was accordingly done; and the writer of this article had the honor of being one of that committee, residing at that period in Massachusetts. We waited on his excellency at his own dwelling-house in Boston, the legislature being then in session. He received us very politely, and we endeavored to demean ourselves in a manner becoming humble suppliants. After a few introductory remarks we presented the memorial; it was graciously received, and we invited to be seated, which we accepted. After reading a few lines his countenance fell—he paused—gave us a side look, and without reading the memorial through, he commenced reviewing the first lines, stopped short, and after a short pause gave us another side look, and says, "What am I to understand by *Good Friday* and *Easter?*" We answered that Good Friday was kept as a fast in commemoration of CHRIST's sufferings and atonement, &c.; Easter was a feast observed by the Church in commemoration of our Saviour's resurrection, and like the Jewish *passover*, had its octave; and while proceeding with due deference becoming humble petitioners, in pointing out the impropriety of being called upon to *fast* in a week of thanksgiving and praise, while the whole catholic Church was—— He started, as if electrified by the word *catholic*, exclaiming, "Why, why gentlemen, I know nothing about the *feasts* and *fasts* of the Catholic Church—it is a subject I cannot or shall not be troubled with;" and turned to his table, fumbling the papers that lay scattered before him. After sitting a few moments we rose, said Good morning, to which, he with a low voice, returned the compliment.

Thus ended the first lesson. And I would request our brethren of Massachusetts not to read the second, for the following reasons.

For near fifty years in the ministry, I am convinced from long experience, that all amalgamations of a religious nature, between the Church and sectarians, are injurious to the former. I might illustrate the justice of this remark by a number of instances, but I will confine myself to the subject immediately under consideration, viz. appointing a *political state fast on Good Friday.* I say political fast; for although the Puritans in their first settlement in the New-England states, appointed a day of fasting in imitation of the LENTEN or spring fast, a fast kept by the universal Church in memory of CHRIST's fasting forty days, and of his sufferings on the cross—this, with thanksgiving-day, also noticed by the Puritans themselves, in imitation of the mother Church observing the fifth of November for her marvellous escape from the gunpowder plot,—both these days, for several years previous to the revolutionary war, and since our *independence*, have been improved by sectarian preachers for political purposes, and are exclusively so at the present day—so much so, that the original subjects for which these days were set apart by the early Puritans, are seldom or ever noticed; and party politics have been carried to such excess as to disgust the better part of society, who neglect the public services; and for a number of years the youth consider a *fast day* and a thanksgiving day as holydays for worldly recreations and amusements, and are generally improved as such. When dancing was in fashion, in most places a ball was opened on Thursday night previous to a fast day. All vice is contagious; the youth in many places, especially where the Church is small, have unfortunately fallen into the ruinous custom and practice of the more numerous sects; and since fast day has been appointed on Good Friday, (I blush to record the fact,) have lost view of the solemnities of the season, and have mingled in the dance or much more vicious recreations the very night in which their blessed Saviour was agonizing in the garden for their sins, and wretchedly unprepared for the solemnities of attending the sufferings of their Redeemer on the cross. And the fact is, very few pay any attention to the public service, but spend the day in feasting and riotous living. The writer of this was grieved at the heart on last *Good Friday*, in finding the galleries and seats appropriated to the youth generally empty. Again, they have lost the primitive language of the Church; I am sorry to say that even communicants have adopted and use the phraseology of sectarians, and say *fast day*, to which they attach no more solemnity than the 4th of July, or Proxies day, &c. &c.

Now, Mr. Editor, when Churchmen lose sight of these ancient *landmarks*, the danger is inexpressibly great.[*] In conclusion I would barely hint to some of my younger brethren in the ministry,—in your neglect of the *feasts* and *fasts* of the Church, and especially *Ash Wednesday* and the season of Lent, I fear there is not a little tincture of heresy and schism lurking—I would charitably hope unobserved—in your bosoms. Brethren, rally round the ancient *landmarks;* if the outworks be destroyed the citadel will fall. Let us learn to duly appreciate our apostolic Church with her admirable formularies, holding *fast the form of sound words*, and learn wisdom from the novelties, divisions, and subdivisions of the sectarians around us.

These are a few of the reasons why I am opposed to amalgamations, and of having fast day appointed on Good Friday.

SENEX.

New England, April 10, 1836.

For the Churchman.

MR. EDITOR,—My remarks upon the Essay of Bishop Onderdonk, of Pennsylvania, have called forth an opponent in "Discussion," who, by his prowess and bearing, has shown himself worthy to take up the cause of that distinguished and respected theologian. He has replied with much ability; with as much candor as the safety of his cause would permit, and with far greater complaisance to your humble correspondent, than, upon the ground of merit, I could either have claimed or hoped for. It is not my object, Mr. Editor, in addressing you again, to rejoin to the observations of "Discussion;" for though I must be candid enough to acknowledge that all his logical ability has not convinced me of the goodness of his cause, or persuaded me in the slightest degree to think evil of my own, nevertheless what I had to say, I have said already as well as I could; this your readers, that is, such of them as I have been happy enough to interest, have heard; and I hardly think it necessary, either for their entertainment or edification, to repeat it. There are a few slight points in my papers which upon review, I might wish to alter, but none of them are of material importance to my argument; and, on the whole, I feel not the slightest hesitation in committing what I have written to the candid judgment of your intelligent readers, to be compared, as it stands, with the Essay itself, and the rejoinder of its champion, "Discussion." This, "Discussion" must acknowledge to be fair, and I must say, that even in a rejoinder, it is almost all that I should desire to effect.

To one particular only I wish again to refer, and that is, the precise position which the Essay of Bishop Onderdonk occupies in this controversy. *As a whole*, I have already said that it does not reach the demands of the real question at issue. Nor have I seen reason either to retract the assertion or to deem this quality of the Essay a merit. In reference to its development in attempting to establish and explain the particulars of the theory, I must confess, I cannot see what it has *settled* on the subject of *baptismal regeneration* which any one would think worth contending for, on the one hand, or contending against, on the other. That baptism is a regeneration in the sense of admitting us to mere ecclesiastical privileges, as the Essay explains it, is a proposition which I should suppose would be regarded by those against whom it was directed, as harmless, and by those in favor of whom it was designed, as useless. Your able and ingenious correspondent "Discussion," asks, "Do you think that any candid and intelligent person who has read it (the Essay) will hereafter deny the doctrine of a baptismal regeneration?" Verily, Mr. Editor, I think not. He will hardly think it worth while to deny what he has ever held for truth. *Such a regeneration* as the Essay contends for, in baptism, I suppose will *not* "hereafter be denied." And I argue upon the simple ground, that such a regeneration has not been denied heretofore. But upon the subject of *moral* regeneration we have something of more importance. In the treatment of this branch of the subject we have, I think, the sum and substance of the Essay. And my object in renewing this topic, is to show that the theory maintained in the Essay is simply the theory as it has hitherto been maintained, that regeneration takes place not in baptism but in the change of heart. What constitutes the entrance into the (moral) new life of the Gospel, i. e. the entrance into the spiritual life which the Gospel proposes as the opposite of our natural, carnal life, is, as I take it, the real question at issue. And this question the Essay answers, with those that have hitherto been considered as denying the doctrine of baptismal regeneration, by referring it solely to the change of heart. The only distinction between the Essay and that class of divines with whom it is here ranked, is, that the former, with additional confusion to the theory, as appears to me, makes this change a progressive change continuing through life, while the latter assign it to some fixed and definite period, and thus maintaining *self-consistency*, have only left upon their hands their inconsistency with Scripture. Whether those who may be friends to the Essay will admit or not the charge of self-inconsistency, I hardly think they can repudiate the society to which they are here assigned. I wish, Mr. Editor, to be as brief as possible, but before leaving the subject I would fain notice the concluding remarks of "Discussion," in which he seriously appeals to our candidates for Orders upon "their duty to GOD, to the Church, and to themselves, to avoid this *beguilement of their understandings*,' meaning hereby that system of regeneration, which was held, may I not say, *universally*, by the primitive Church, and by the majority of those bright stars in the Church of England who are most distinguished for sound and scriptural piety, and truly *evangelical* doctrine. To show how unfounded is the alarm of "Discussion" on this point, would be to renew the controversy, which as I have always intimated, is not my design. But there is one observation which I cannot help adding. It is unfortunately true that a sound scriptural faith is not always united with corresponding pious affections. It is also true that such a faith is not always united with strength of judgment and power of discrimination. And hence arises a phenomenon of no unfrequent occurrence. Many persons educated in the soundest scriptural doctrine, but without those pious affections, to any considerable extent, which constitute the vital breath of the child of GOD, when in the providence of GOD they are aroused to a sense of their deficiency in this latter respect, and in consequence earnestly seek and obtain the renewing influences of the HOLY SPIRIT,—many, under these circumstances, associating their former state of feeling with the system of doctrine which they then held, weakly reject the one with the other, and thus lose in one respect while they gain in another. Here is indeed a sad "entanglement," a woful "beguilement of the understanding," that at the very time when a sound faith becomes of real, practical utility, then (oh human infirmity!) it should be blindly trampled under foot as hateful and dangerous. But this is a beguilement to be attributed to the entangling influence of their former state of heart, not to their system of doctrine. And as I believe this to be the true account of most of those cases which "Discussion" in his concluding remarks so earnestly deprecates, I appeal to him whether it is candid to charge upon a system of faith what is so plainly a consequence of the corruption of the heart: and if I ventured to offer any advice upon this subject, it would be that we should strive to retain sound primitive doctrine while we cultivate pious affections, that thus being "no more children, tossed to and fro, and carried about with every wind of doctrine," we may "grow up into Him *in all things* which is the head, even CHRIST." Eph. iv. 14, 15. Begging pardon for thus intruding again upon your patience, Mr. Editor, and that of your readers, I now take my final leave of the subject.

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[*] I do not wish to claim credit for more originality than I possess. This happy collocation of adjectives is borrowed from the last line of the 265th page of the volume entitled, "Episcopacy Examined and Re-examined." Mine is only the merit, whatever it may be, of *apt* quotation.

[*] I might here notice a number of instances where Churchmen, especially in New-England, are beguiled, and say *siboleth;* for instance, instead of "going to church," "go to meeting;" instead of "Sunday or Lord's day," "Sabbath;" for "going to communion," "*joined* the church;" for "joining in prayer," "hear prayer," "such a man makes a good prayer," &c. &c.

ZETA.

The writer of the following does injustice to us, and to the author of the essay to which he refers: to us, by saying that we have "*indorsed*" the essay. This we have not done, but have merely argued from it hypothetically. To the author of the essay, by aiming to throw contempt on him by the terms "captious writer" and "querulous and anonymous magazine essayist." The essay is written, to all appearance, in the spirit of candor, and with the requisite learning for such an inquiry. The "Magazine" is edited by HUGH JAMES ROSE, equally celebrated as a divine and historian, and among the "essayists" are some of the ablest pens in the British Church.

For the Churchman.

THE MORAVIANS.

MR. EDITOR,—I was sorry to see your endorsement of the doubts of a captious writer in some late numbers of the British Magazine, relative to the episcopacy of the Moravian brethren. The articles in question were put into my hands by one for whose judgment I have the highest regard, with the statement that he had read them hastily, and was staggered by them, accompanied by a request for my opinion. I read them, consequently, with care; and came to the deliberate conclusion, that on similar grounds, by the same mode of procedure, any secondary fact in history might be rendered dubious. I am not afraid to venture the opinion that this might be established, even to your satisfaction; though in the present possession of almost no other evidence than the articles themselves furnish. This, however, would require more room than you or your readers might think the question worth, and more time than one seems quite willing to bestow upon the hypercritical skepticism of a querulous and anonymous Magazine essayist.

Let this, at least, be considered as a demurrer to the judgment against the claims to "*ecclesiastically* valid ministrations," of a most respectable and excellent branch of the Christian family, put in by one who does not think every ingenious argument

PROOF.

DEFERRED MATTER.

Algiers.—The Pastor Rousel, we learn from the Archives du Christianisme, arrived at Algiers in December last. Soon after his installation, he was enabled to commence stated worship. This service is held in a house of the Moorish fashion, that is, having a large court paved with marble, surrounded by a colonade, sustaining extensive galleries. Few houses in France, writes M. Roussel, are so worthy to be set apart for public worship. The pavements, the columns, the stairs,—all is of the most beautiful marble, and of elegant workmanship. The court and the two galleries will contain two hundred and fifty hearers. This location is only temporary, as it is hoped that a mosque in the city will be obtained. This place of worship was opened Dec. 25. M. Roussel writes, "Notwithstanding the impossibility of giving proper notice, there were 100 or 120 hearers. I preached from the words, "I determined to know nothing among you, but JESUS CHRIST, and him crucified." My discourse, necessarily delivered without much preparation, will not, I trust, be unattended with the divine blessing. GOD sustained me. Emotion was visible in many countenances. We had some Catholics, and among them a general, who on coming out expressed their satisfaction. Those Protestants whose position in society is most favorable, are zealous to give complete organization to public worship, contributions, benevolent societies, in short every thing." He adds that a school is about to be opened, attached to his charge, for the reception of the children of Protestants, and also of Jews and Moors. Finally, M. Roussel is engaged, meanwhile, in establishing public worship and a school at Belly-Ibahim, a village inhabited by European colonists, containing fifty-two houses, two-thirds of the inhabitants of which are Protestants.

The Bishop of Jamaica and his family left this island on Wednesday last in the *Columbia* steamer for Jamaica. All due honor was paid to his lordship on his embarkation. A guard of honor of his majesty's 89th regiment received the Bishop and his suite at the Royal Wharf, and on his embarkation a salute was fired from the Ordnance Battery. Colonel Tyler, deputy quartermaster general, accompanied his lordship in the boat belonging to the department, and the Bishop's lady and children were attended by the clergy, among whom were the Hon. and Rev. the Rural Dean, and the Domestic Chaplain of the Bishop of Barbadoes, Colonel Bridgeman, Deputy Adjutant General, and other distinguished officers, paid their personal respects on the occasion.

His lordship, we understand, has been much gratified by his visit to his brother bishop. It will always be an agreeable recollection to the inhabitants of this island that the Bishop of the important Diocese of Jamaica has spent five weeks among us, and has honored several public and interesting ceremonies with his presence. And it will be remembered with pleasure that we have heard the great doctrines of our common faith beautifully and powerfully expounded by him from the pulpit. His lordship has expressed himself, we are informed, much pleased with the progress of ecclesiastical affairs in this island, and with the great exertions made for the improvement and happiness of the great mass of our population. We part with the Bishop of Jamaica with sincere regret, and cordially congratulate our fellow-colonists on the return of their very amiable diocesan, with his interesting family.—*Barbadian.*

THE CHURCHMAN.

SATURDAY, APRIL 30, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

THE Agent of the Press returns his thanks to the subscribers who have paid their subscriptions, for the promptness with which they have complied with his late request: he begs to remind others who are still in arrears, of the great inconvenience and embarrassment produced by delay, and to express the hope that they will pay their subscriptions without further notice.

NOTICE.

SPIRIT OF MISSIONS.—The Protestant Episcopal Press having undertaken the publication of the Spirit of Missions, by the appointment of the special Committee of the Board of Missions on the Missionary Paper, will receive subscriptions, *postage paid*, at their office, No. 46 Lumber-street, New-York. The price of the Spirit of Missions is *one dollar* per annum, and must *in all cases be paid in advance.*

For the Churchman.

MR. EDITOR,—I have bestowed upon the leading article of your paper of the 23d some degree of attention. This I conceived to be *deserved* by the nature of the subject, and *demanded* by the influence, for good or evil, which such lucubrations, so put forth, may be expected to exert.

I must honestly avow, that if I understand you, there is no probability of an agreement in our views, and I am afraid of the result of yours.

But it is possible that I do *not* understand you. This I am anxious to determine, affirmatively or otherwise; and, therefore, beg of your courtesy an answer to a few questions, honestly and seriously put.

1. What are your definitions of the terms *ecclesiastical* and *moral*, as contradistinguished?

2. What does the man lack who is in full possession of "the *moral* gifts of the HOLY SPIRIT," but has ignorantly or wilfully neglected to secure "the *ecclesiastical* gifts" of the same SPIRIT?

3. Of what "blessings" is "the divinely-instituted society" of the Church "THE channel?"

4. What is the nature and extent of the connection of the *ecclesiastical* and *moral* gifts of the SPIRIT, (*e. g.* in the case of the ministry,) established in the divine dispensations; or are they wholly dissociated therein?

I do not profess, Sir, that these are *all* the doubts or queries I have to propound. I put them first, because I cannot understandingly discuss other more general, and perhaps more important points, until I am in possession of your full meaning with regard to these.

Ζητητικος.

Answer. We use the word *ecclesiastical* in its dictionary sense, "relating to the Church." We take the word *moral*, in a popular and extended sense, to mean, *relating to the mind or soul*, including the reason, the judgment, and the will or affections. Presuming that the words thus used are intelligible to every capacity, we must be permitted to remark:

2. That the second question of "Zeteticus" is chargeable with great want of precision. To be *in full* possession of the moral gifts of the HOLY SPIRIT, and to be "ignorantly" and "*wilfully*" neglectful of any requirement of GOD is a palpable contradiction. The intelligible form of the query is, "What does the man lack who is in possession (speaking generally) of the moral gifts of the HOLY SPIRIT, but has ignorantly or wilfully neglected to secure the ecclesiastical gifts?" To which we reply: He lacks all the ecclesiastical gifts of the SPIRIT, and so much of the moral gifts as is necessary to enlighten his understanding, or rectify his will, on the particular point in reference to which he is either ignorant or perverse.

There is also a further "lack," great in reference to its general aspect, but the extent of which, in reference to individuals, it is impossible, from the nature of the case, accurately to define. The *ecclesiastical* and *moral* gifts of the HOLY SPIRIT were originally given to men in unison, and were designed to be so perpetuated. It is the duty of men to receive them in this alliance; and in this, as well as in other parts of the divine economy, it will be found that ruinous consequences flow from the neglect of the creature, whatever be the motive or cause of the neglect, to comply with the design and requirements of the Creator. Thus, in the case of large societies, or bodies of men, who accept the moral gifts of the SPIRIT, but refuse or neglect the ecclesiastical, there is a manifest tendency to dissension, inasmuch as they renounce the bond and obligation of union. The *union* of the followers of CHRIST, in *one body*, is designed to be the manifestation of the *unity of spirit*, and, reciprocally, a means of producing and preserving it. And if they who possess, in the main, the moral elements of unity, (prominent among which are the belief in the Deity, and atonement of the Redeemer, with the corresponding affections,) neglect the instituted provision for union, the unity itself wants its development, and as this development is in turn a means of increase, the unity is further in danger of being impaired and diminished. There is also a tendency, equally sure, but more latent and tardy in disclosing itself, to weaken, and ultimately subvert, the revealed word of GOD, of which the Church is the appointed depositary, and guardian. The developments of this tendency are variable and fluctuating, as is attested by the history of all those sects which have severed the word from the Church of GOD. To what extent an individual shares in this general deprivation, it is, of course, from the nature of the case, impossible to define.

3. It would have been well, in an attempt at precision, to avoid metaphors. But, taking the third question as it is, we answer, The Church is the *appointed* channel of all the blessings consequent on the willing and intelligent reception of the word of GOD, and of an operative belief in its divine truths. Continuing the metaphor, however, we may add, that if men, by taking the word of GOD into their own keeping, transfer these waters from the appointed channel, we are not prepared to deny that they are "waters" still; and albeit deprived in a degree of their original salubrity, will flow, nevertheless, in channels which are not appointed.

The querist has placed the article THE, before the word Church, in capitals, by which it may be that, implying what he has failed to express, he would have us say what are the blessings of which the Church is exclusively the channel. If so, referring to the answer to his second question, we reply, The Church is exclusively the channel of all those blessings which flow from maintaining the ecclesiastical and moral gifts in the union in which they were instituted and designed to continue.

4. To the fourth question we answer, first, that the *nature* of the connection of the ecclesiastical and moral gifts, like the union of all other things which GOD meant to exist in union, is most excellent: it is "the Gospel in the Church:" it is "evangelical truth" combined with "apostolical order:" second, that the extent of the connection is various, sometimes partial and imperfect, at other times entire and perfect: and third, that these gifts may be wholly "dissociated," as, for instance, in the case of the followers of Barclay, who reject the ecclesiastical gifts entirely, but who exhibit those fruits of the SPIRIT which are an evidence of their having received the moral gifts; and as for an opposite instance, in the case of the most corrupt portion of the Papal Church, in its most corrupt age, which had all the ecclesiastical gifts, but were destitute of the moral gifts.

In the case of the ministry, in particular, we may point to the catalogue of popes and cardinals as affording examples of those who possessed the ecclesiastical gift, but not the moral: to such names as those of Fisher and Massillon in the Church of Rome, and Taylor and Wilson, of Sodor and Man, as instances in which the two classes of gifts were combined: to the luminaries of the Reformed Church as illustrious proofs that the moral gifts requisite for the ministerial office are not withheld where the ecclesiastical gift is wanting.

There can be little difficulty on this subject with a mind that is governed by *facts*, and not by *hypothesis.* The present state and the past history of the Christian world present an almost infinite array of *facts* to show that the *ecclesiastical* and *moral* gifts of the SPIRIT are not necessarily united. Often where the form is retained, the spirit is wanting, and where the form is distorted or rejected the spirit is vigorous. The Church of Rome, with all the ecclesiastic gifts, was at one time little more than a carcass: the Reformed Churches, with defective and invalid institutions, have abounded in faith and good works, and produced the most illustrious examples of men who have been "born again" of the SPIRIT. These are *facts* against which it is futile to argue: and when we see a man so wedded to an hypothesis, or rather to the consequence of the consequence of an hypothesis, as to maintain his last *ergo* in contradiction to facts as plain as the sun in the firmament, we are tempted to say, with Coleridge, 'I have, I confess, no eye for these smoke-like wreaths of inference, this ever-widening spiral *ergo*, from the narrow aperture of perhaps a single text: I start back from these inverted pyramids, where the apex is the base!'

MISSION TO PERSIA.—A friend who attended the Rev. Mr. Southgate at the time of his embarkation, has kindly furnished the following intelligence:

"The Rev. Horatio Southgate, Missionary to Persia, departed for his destination in the packet ship Normandie, which sailed for Havre on the 23d instant. He was accompanied to the vessel by some of the clergy, a number of friends, and the whole body of students of the General Protestant Episcopal Seminary. As they were about to take leave, one of the students presented him with a certificate of his being constituted a life-director of the American Tract Society by "the Circle of Industry" composed of the young ladies of Mrs. E. Smith's boarding-school, of this city; accompanied with their wishes for his welfare and success in the missionary field selected for his labors.

This unexpected testimonial of esteem from those to whom he was not personally known, received at the moment when bidding farewell to friends and home, to enter upon new and untried scenes in a strange and distant land, seemed deeply to affect him; and the tone with which he acknowledged their kindness, and desired that they and all his Christian friends would bear him on their prayers to the throne of grace, and supplicate a blessing on his labors among the Mahommedans and Pagans, evinced the deep feelings of his heart, while they told, too, of his firm and unshaken confidence in Him who had called him to this work.

We understand that he is the bearer of a like certificate to Dr. Grant, and of a life-membership to Mrs. Grant, both missionaries in Persia, from the same young ladies; who, by the proceeds of a fair lately held by them, to aid the distribution of tracts in China, have been enabled, while contributing to that object,* to present this grateful tribute of respect to the above-named individuals, and also to several others"

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* The amount raised by them was upward of $627.

DIOCESAN SOCIETIES.—The following notice of the origin and growth of these institutions, under the eye of Bishop Hobart, will be interesting to such as have not had the pleasure of reading the late work of Dr. McVickar, from which the account is taken.

"If these societies exhibit in their origin Bishop Hobart's influential zeal, no less do they, in their peculiar organization, his prospective wisdom. They all emanated from the Church, and were bound to the Church, and thus constituted an integral part of it. The Bishop placed himself as the official head of each, not, as some superficial observers thought, from the wish to accumulate power in his own hands; but from a wise and settled policy, in which he may be said to have anticipated the now almost united voice of Christendom, viz. that the Church in its spiritual and united character, is the true society for Christianizing and improving the human race; and that societies emanating from her authority, and operating in connection with her ministry, will be found in the long run more efficient, as well as more safe, than those which rest upon temporary excitement, and voluntary association. It is the gradual growth of this once proscribed sentiment, which is now giving unity and strength to all the movements of our Church: first, they are made sound by emanating from episcopal authority; and, secondly, energetic by connection with the general councils of the Church.

"Such was the history of the General Theological Seminary, of the General Sunday School Union, of the General Domestic and Foreign Missionary Society; and such, we trust, will be the eventual form of the Bible and Prayer-book Society, the Education Society, and the Press; which as yet are but in their 'chrysalis state:' they have as yet to receive a higher form, and a fuller development.

"The Tract Society, next to the Bible and Common Prayer-book, was the earliest of these associations. The amount of good resulting from its labors may truly be said to have been incalculable; since its tracts have been the precursor of the missionary in all parts of our country, finding their way to the heart, where the voice of the living preacher could not be heard, or would not be listened to. In the character of its tracts, Bishop Hobart ran counter as usual to the popular current; *that* went for excitement, *he* went for instruction; that was for incident, he was for doctrine; that looked to the present, he looked to the future. In this latter point we have struck upon a leading peculiarity of his mind, which was to make light of immediate results, when compared with final ones. He was for looking always to the *rule*, and not to the *case:* he must see that the principle was right before he could applaud; he must sum up the account before he could subscribe it, or place to its credit any temporary isolated balance. It was, in short, such a peculiarity of mind as always sets a man at variance with the multitude around him—for men taken in the mass are ever short-sighted: to look beyond, and judge according to the great and permanent consequences of action, is the attribute of the few, and the criterion of the wise; and their reward is, as might be expected, to be esteemed bigots in their own age, and sages in that which follows them. Such is the fate of all sound reformers; it was that of Bacon: the language of his last will is proud and touching,—'I bequeath my fame,' said he, 'to posterity, after that some ages shall have gone by.' In the principle at least of this legacy, Bishop Hobart might have joined; for seldom if ever did a man throw himself more confidingly than he did upon the eventual success of unpopular principles. But in the worldly spirit that craved such fame, the Christian was far above the philosopher. With him it was, in truth, a light thing 'to be judged of man's judgment,' whether present or future."

BISHOP ONDERDONK'S VISITATION.—The appointments for the Bishop's visitation have been further altered by the addition of *Hempstead Harbor.*

EPISCOPAL CHURCH IN PARIS.—Among the Episcopal churches in Paris, in which services are performed in the English language, is one provided by the liberality of an American. "This chapel," says a correspondent of the Boston Recorder, "has been recently opened. It is in the hotel in which Colonel Thorne, a wealthy American gentleman, resides, in the Rue Varennes. This gentleman, with a very creditable liberality, has opened this place of worship for the benefit of the Americans and English who reside on that side of the Seine. He styles it the American Episcopal chapel. The preacher is the Rev. John Hartley, a very zealous, devoted, and faithful clergyman of the English Established Church.

DR. HAMPDEN.—From the last number of the British Magazine we learn that much excitement prevails at Oxford, in reference to the gentleman whose name heads the present article. It seems that on the death of Dr. Burton, Dr. Hampden was appointed Regius Professor of Divinity, and that on the announcement of the fact, above seventy resident members of convocation, of whom forty were connected with the institution, "signed a petition to his Majesty against the appointment, and the heads of houses met on the occasion: and although it was decided by a majority of *one*, (report says Dr. Hampden's own vote,) that no public step should be taken, nine heads of houses, in like manner joined to draw up a remonstrance against Dr. Hampden's appointment."

The alleged ground of this opposition is the unsoundness of Dr. Hampden's opinions, and this allegation has been maintained by reference to his Bampton Lectures, published two years previously. Appended to the Magazine is a pamphlet, apparently by one of the professors of the University, giving an account of Dr. Hampden's views, sustained by extracts from the Bampton Lectures. These extracts embrace the subjects of Doctrinal Truths, the Trinity, the Incarnation, the Atonement, the Sacraments, and Original Sin. Dr. Hampden, it seems, on a late occasion, took an active part in favor of the admission of Dissenters to the University, (to which fact his friends ascribe the opposition that is made to his appointment,) and the practical object of his writings, judging from the specimens given, appears to be to clear the way for the union, on a broad basis, of all who receive the Old and New Testaments as the word of GOD. Agreeing with the author of the pamphlet in some of his strictures, we must dissent from the censure intended to be conveyed in the following statement of Dr. Hampden's views in regard to the sacrament of baptism. "What Dr. Hampden chiefly opposes," says the author of the pamphlet, "is, what is commonly called their mystical influence, i. e. a virtue parallel to physical efficiency in visible things, but belonging to an order of things, and directed by laws, about which we know nothing. *He denies that the baptismal water is the medium in* GOD'S *hand of cleansing the soul*, considering the notion to have arisen from the belief in magic, prevalent in the dark ages of the Church." That baptism constitutes a very important change in the person baptized; that it places him in a new state, and invests him with new relations, we verily believe. But that it is the means of effecting an *inward* change, or of stamping any new character on the soul of the recipient, is a proposition which we should be sorry to see erected into a standard of "soundness in faith."

PROFESSIONAL YEARS OF BISHOP HOBART.—We are much gratified to see that this work obtains the popularity which it deserves. The following are among the notices that have been taken of it by our cotemporaries:—

"We are obliged to the author, who (through Mr. Sanxay) has politely sent us a copy of this interesting volume. The life of Bishop Hobart is a part of the history of the Church, and however individuals may differ, as we certainly did, with that prelate in the wisdom of the policy which he pursued in some of its features, they cannot but admire the ingenuousness with which he avowed his opinions, and the zeal and energy which generally ensured the accomplishment of his measures.

"There are few, if any, who will not read with interest this volume, which Dr. McVickar has prepared, in a manner highly creditable to himself, and such as will lead the public to anticipate with pleasure the volume which is to contain the 'closing years' of the life of Bishop Hobart."—*Southern Churchman.*

'We scarcely know in what terms to speak of the volume before us. To say that it is full of interest and instruction would be, we are quite sure, to say no more than has been already anticipated by those who have much knowledge either of the subject of the memoir, or of the ability of his biographer, and no more than will be realized by all who will do themselves the justice to peruse it. The life of Bishop Hobart, particularly that portion here treated of, is, we need not say, of itself replete with interest and instruction. Of the execution of the work, it is enough to know that it is in the characteristic style of the writer of Griffin's Memoir and Hobart's Early Years. By those who are familiar with these biographies, no further recommendation will be required, to induce them to examine for themselves. To those who are not, the best advice we can give is, to lose no time in obtaining "The Professional Years." If they experience one-half of the gratification we have enjoyed in the perusal, they will be amply repaid for their pains.

Sunday School Visiter.

"We assure our readers that they will be interested and benefited by a perusal of this work. It far exceeds the general biography of the day. There is in it neither dull prosing nor flippant buoyancy. The style and language of our author is peculiarly chaste and beautiful—often eloquent. It is true we conscientiously differ from our author in some few points relating to church government, but this by no means diminishes in our estimation the general excellence of the work: and for this gentle hint we know we shall not forfeit the friendship either of our patrons or of Dr. McVickar, and even if we did, we should shelter ourselves under the wing of our author, who, in page 95, very judiciously observes, 'If any man love peace more than principle, him hath not yet the "truth made free."' We finished reading this book with regret that it was so soon done, though it contains 500 pages, and rose from our seat, spontaneously uttering, 'Bishop Hobart was a great and good man, and hitherto his biographer has done him justice;' and we now sincerely express a hope that no cause will intervene to prevent the publication of the 'Closing Years' of such a man and Christian as JOHN HENRY HOBART."

New-York Weekly Visiter.

CATHOLIC UNION.—An extremely well-written pamphlet on this subject is just published, and will be soon offered for sale, which is worthy of the attention of all who desire to see a union effected among the different denominations of Christians. Unlike other essays, which have been restricted to general principles, it proposes a specific means for the attainment of the object. The proposed provision is one which, in the author's judgment, demands no sacrifice of principle on the part of any of the orthodox denominations which may be inclined to adopt it. The mind of the author is deeply impressed with the advantages that would result from union in advancing the missionary cause, in extirpating infidelity, and in opposing a barrier to the evils of Popery; and his essay is manifestly written in the simple aim of effecting the union which is so much desired, and not with the covert design of promoting the interests of his own Church. In the course of the pamphlet some incidental questions of great interest are ably discussed. We should not do justice to the author by giving extracts, or more particular exposition of his views, and we therefore refer the reader for further information to the pamphlet itself, which is short and soon read. The subject has never before, that we are aware of, been presented in so tangible a form.

SUNDAY SCHOOL UNION.—The Rev. Mr. Cuning, who has just returned from his tour to the South, tells us that the contribution in the church of the Rev. Dr. Johns, on last Sunday was $328 49; and on the Sunday before last, though the weather was very unfavorable, and not more than one-third of the congregation was present, the contribution was $385 39, in Dr. Henshaw's church, in the city of Baltimore.

EDUCATION AND MISSIONARY SOCIETY.—Mr. Walton's address, delivered before this Society, will be found on our last page, and though long, will well repay a perusal.

WE learn from the Christian Witness that "at a meeting in Providence it was agreed upon to found a Rhode-Island Professorship in the Theological Seminary, and to commence a subscription, payable in a term of years, on certain conditions, in order to pledge, forthwith, the sum of $25,000 for that purpose, and there is every reason to believe that this will shortly be accomplished."

For the Churchman.

AT a meeting of the Standing Committee of this Diocese, held on Saturday, the 23d instant, the following communication was read from the Rt. Rev. the presiding Bishop:—

"To the Standing Committee of the Diocese of New-York.

"I hereby inform you that the Convention of the Diocese of Michigan, on the 25th day of September, 1835, unanimously resolved to "request the election of a bishop for that Diocese, by the bishops of the Church," in accordance with the provisions of canon 1, section 2, of 1835; which request I communicated to the several bishops; and have received answers from the following bishops, to wit:—William White, Bishop of the Diocese of Pennsylvania; Alexander Viets Griswold, Bishop of the Eastern Diocese; Henry Ustick Onderdonk, Assistant Bishop of the Diocese of Pennsylvania; William Mead, Assistant Bishop of the Diocese of Virginia; William Murray Stone, Bishop of the Diocese of Maryland; John Henry Hopkins, Bishop of the Diocese of Vermont; Benjamin Bosworth Smith, Bishop of the Diocese of Kentucky; Charles Petit M'Ilvaine, Bishop of the Diocese of Ohio; Jackson Kemper, Missionary Bishop for Missouri and Indiana—being "a majority of the bishops"—naming the Rev. Samuel A. M'Coskry, a Presbyter of the Diocese of Pennsylvania, Rector of St. Paul's Church, Philadelphia, as the individual whom they "select as a suitable person for bishop" of the said Diocese of Michigan, and for whose appointment to that office they have sent me their votes. I therefore declare that the said Rev. Samuel A. M'Coskry, having received the vote of a majority of the bishops, has been duly elected Bishop of the Diocese of Michigan, according to the provisions of the aforesaid canon; and I hereby ask your consent to his consecration to that office. Your action in the case, with all convenient despatch, is affectionately requested. I annex to the above a copy of the certificate of consent of the Standing Committees, as required by the canons.

WILLIAM WHITE, *Presiding Bishop.*

Philadelphia, April 19th, 1836."

The above was committed to a sub-committee to consider thereon, and to report to the Standing Committee. The sub-committee consisted of the Rev. Drs. McVickar, and Lyell, and Thomas L. Ogden and Peter A. Jay: Esqrs.

On Wednesday, 27th, the Standing Committee met: when the sub-committee made the following report:—

"The sub-committee, to whom was referred the communication of the presiding bishop, asking the consent of the Standing Committee to the consecration of the Rev. Samuel A. M'Coskry to the office of Bishop of the Diocese of Michigan,

REPORT,

"That by a canon of the last General Convention, any diocese having less than the previously required number of officiating presbyters, may request the General Convention to elect a bishop for the same, and in the recess of that Convention, may request the election of such bishop by the bishops of the Church; and the request being made known in the manner directed in the canon, a majority of the bishops may select a suitable person, who shall be consecrated if a majority of the Standing Committees consent, and sign a testimonial in the form prescribed.

"In proceeding under this canon, it would seem that three questions must necessarily come under the consideration of, and be decided by the bishops of the Church, viz. Whether the proceedings of the Convention from which the application proceeds have been regular? Whether, under all the circumstances of the case, it is expedient to nominate a bishop? and what person is best fitted for the high and important station proposed to be filled? Whether, on a strict construction of the canon, it is absolutely required that the bishops should meet and consult on these questions, may perhaps be doubtful. But in the view of the Committee, this course of proceeding, in the superior opportunity which it affords for inquiry, for a free interchange of opinion, and for mature deliberation, is highly expedient and desirable; and would tend, moreover, to give to the nomination of the bishops, as resulting from their united wisdom and counsels, a greater degree of weight and authority than can be expected from one made by mere correspondence.

"It appears from the letter of the presiding bishop, that a majority of his brethren had simply sent to him their votes for the person selected, and that there had been no other consultation or deliberation.

"This is the first proceeding under the canon in question; and the Committee would reluctantly sanction any construction of it dispensing with the united deliberation of the bishops in a matter so intimately connected with the great interests of the Church.

"And considering, moreover, that the Rev. gentleman recommended is one whose ordination to the ministry, and indeed whose connection with the Episcopal Church is quite recent, the Committee, on this ground, are the more doubtful as to the expediency of consenting to his consecration.

"The Committee advise, therefore, that the consent of the Standing Committee to the consecration of the Rev. Samuel A. M'Coskry be not given.

"All which is respectfully submitted.

"By order of the sub-committee,

JOHN MCVICKAR.

"*New-York, April* 27, 1836."

The above report having been considered by the Standing Committee, the latter body adopted the following resolutions:

"*Resolved*, That the report of the sub-committee be accepted, and that, for the reasons therein stated, this Committee do not consent to the consecration of the Rev. Samuel A. M'Coskry to the office of Bishop of the Diocese of Michigan.

"*Resolved*, That an attested copy of the foregoing resolution, and of the report on which it is founded, be transmitted to the presiding bishop."

It is understood that the action, in both the Standing Committee and sub-committee, was unanimous.

ORDINATION.—At an ordination held by the Lord Bishop of Sodor and Man, in Douglas, Isle of Man, March 28th, 1826, Mr. Isaac De Blois Winslow, formerly of this city, was admitted to the order of Deacon.

An Appeal, from the Rector, Churchwardens, and Vestrymen of St. Philip's Church in the city of New-York, for the means of establishing a school for colored children.

THE Vestry of St. Philip's Church having viewed with deep regret, the very limited means afforded in New-York for the instruction of colored youth, have felt it their duty to strive to establish a school in which these youth of both sexes may obtain a good education; and as their circumstances do not admit of their raising the necessary amount of funds among themselves, they present this humble appeal to their friends, and the friends of education, hoping it will not be made in vain.

We gratefully acknowledge the benefits which the public schools have conferred upon the people of color; but for several weighty reasons, are anxious to establish a school of a different description.

1. The course of instruction in these schools is necessarily limited.

2. The religious instruction given in them is necessarily of a very general character.

3. From the large number of scholars under one teacher, the children are a longer time in getting their education than in private schools.

Beside these schools, there is not in this city nor its vicinity, a respectable institution of learning in which our children can gain admittance; and our people are not able to send their children to distant places to be educated.

The Vestry of St. Philip's Church have therefore determined, (should this appeal meet with a favorable reception,) to erect a building for a school, on ground belonging to them in Christie-street, to be governed exclusively according to the principles of the Protestant Episcopal Church; but to admit into it children of every Christian denomination, with the right of the aforesaid Vestry to send free scholars.

The price of tuition will be very low, so that all who wish may avail themselves of its advantages.

Competent teachers shall be employed at stated salaries, derived in part from the interest of such sum as may be raised for a Permanent Fund.

This school shall be under the superintendence of a Board of Trustees, of six members of the Protestant Episcopal denomination, being persons of color, together with the Rector of St. Philip's Church for the time being, who shall be by right of his office the Chairman of the Board.

These Trustees shall be appointed annually by the Rector, Churchwardens, and Vestrymen of St. Philip's Church, and shall choose three or more white persons of respectability as Patrons and Counsellors in the management of the concerns of the school.

Having thus stated our necessities, and our plan for the instruction of our youth, we humbly solicit our friends, and the friends of education, to aid our efforts by their liberality.

The Vestry have elected for the first year, the following persons as Trustees: Henry Scott, Thomas Downing, John Robertson, Thomas L. Jennings, Philip A. Bell, and Moses Burns.

PETER WILLIAMS, *Rector*.
PETER VOGLESANG, *Sec'ry*.

New-York, March 20, 1836.

This Board of Trustees has chosen as Patrons and Counsellors, the Rev. John F. Schroeder, Peter G. Stuyvesant, Esq., Benjamin M. Brown, Esq., and Hon. Peter A. Jay.

The Trustees will use their efforts to obtain subscriptions immediately; and whenever the sum of $5000 is subscribed, will call for the subscriptions.

All communications, or donations from abroad, should be directed to the Chairman of the Board, or any one of the Patrons.

The Treasurer is B. M. Brown, Esq., President of the Butchers' and Drovers' Bank, No. 128 Bowery, N. Y.

(Signed) PETER WILLIAMS, *Ex-officio Chairman of the Board of Trustees.*
PHILIP A. BELL, *Sec'ry Board of Trustees.*

New-York, April 7, 1836.

THE undersigned, having consented to act as Patrons of the above-mentioned Protestant Episcopal School for colored children, hereby commend it to the favorable consideration and patronage of the members of the Protestant Episcopal Church, and all friends of education.

J. F. SCHROEDER, BENJAMIN M. BROWN,
P. A. JAY, P. G. SYUYVESANT.

The subscriber unites in recommending the above object to the patronage of the members of the Protestant Episcopal Church.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York.
WILLIAM BERRIAN, *Rector of Trinity Church.*

I concur in the recommendation of the Bishop.
W. CREIGHTON, *St. Mark's Church.*
W. A. CLARK, *Rector of All Saints' Church.*
THOS. LYELL, *Rector of Christ Church.*
JAMES MILNOR, *Rector of St. George's Church.*
HENRY ANTHON, *Assist. Min. of Trinity Church.*

I fully concur in the above recommendation.
CHARLES V. KELLY, *Rector of St. Bartholomew's.*
MANTON EASTBURN, *Rector of Ascension Church.*
A. VERREN, *Rector of French Ch. du St. Esprit.*
J. L. BLAKE, *Episcopal Minister, New-York.*
SAMUEL SEABURY, *Episcopal Minister, New-York.*

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Tuesday, May 3, Rockaway, L. I., laying of corner stone, 10, A. M.; Hempstead Harbor, do. 5, P. M.; Friday, 6, Wappinger's Creek, Dutchess county, Consecration, A. M.; Confirmation, P. M.

Tuesday, May 10, Schenectady; 11, Florida; Ascension Day, 12, Johnstown; Saturday, 14, German Flats.

Sunday after Ascension, May 15, A. M. Utica, 4 P. M. New-Hartford; Tuesday, 17, Fairfield; 18, Norway; 19, Holland Patent; 20, Oriskany; 21, Rome.

Whit-Sunday, May 22, Paris Hill; Whitsun Monday, 23, Hamilton; Whitsun Tuesday, 24, Perryville; 25, Manlius; 26, Fayetteville; 27, Jamesville; 28, Syracuse, Institution, A. M., Confirmation, P. M.

Trinity Sunday, May 29, Geddes; 30, Onondaga, West Hill; 31, Marcellus; June 1, Skaneateles; 2, Pompey; 3, Sherburne, four P. M.; 4, Norwich, Consecration A. M., Confirmation P. M.

First Sunday after Trinity, June 5, Oxford; 6, Greene, Consecration A. M., Confirmation P. M.; 7, do., Ordination; 8, Coventry; 9, Bainbridge; 10, Fayetteville, Consecration A. M., Confirmation P. M.; Festival of St. Barnabas the Apostle, 11, Huntsville, 10 A. M., New-Berlin, 5 P. M.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Wednesday, 15, Delhi, Ordination A. M., Confirmation P. M.; Friday, 17, Rensselaerville, Albany Co. Ordination A. M., Confirmation P. M.

Fourth Sunday after Trinity, June 26, St. Machael's Church, New-York.

Fifth Sunday after Trinity, July 3, Fort Hamilton, 5 P. M.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Island, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White-Plains; Friday, 22, North-Salem, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, July 24, Fishkill Landing, Ordination A. M., Confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandy Hill; Saturday 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday 3, Plattsburgh; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogdensburgh; 11, Morristown, Ordination A. M., Confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, Consecration A. M., Confirmation P. M.; 17, do. Ordination; Friday 19, Constableville, Consecration A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday 24, Moravia; 25, Homer, Ordination A. M. Confirmation P. M.; 26, A. M., do. Institution, 4 P. M. M'Lean; 27, Aurora, Consecration A. M., Confirmation P. M.

Thirteenth Sunday after Trinity, August 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; September 1, St. Luke's Church, Rochester; * 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon; 9, Stafford, 4 P. M.; 10, Batavia, Consecration A. M., Confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Grace Church, Lockport; * 14, Lewiston; 15, Niagara Falls; Saturday 17, Fredonia, Consecration A. M., Confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday 21,* Ellicottville, Ordination A. M., Confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, Consecration A. M., Confirmation P. M.; 26, Penn-Yan, Consecration A. M., Confirmation P. M.; 27, Hector, Consecration A. M., Confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and All Angels, 29, Danby, Consecration A. M., Confirmation P. M.; 30, Candor, Consecration A. M., Confirmation P. M.; October 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Wednesday 12, Ulster, Ulster county; Friday 14, St. Peter's Church, Albany.*

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform, with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN THIS CITY AND BROOKLYN.

Fifth Sunday after Easter, May 8, St. George's Church.

VISITATION OF THE BISHOP OF CONNECTICUT.

THE Rt. Rev. Bishop Brownell purposes, by Divine permission, to commence his annual visitation of the parishes of his Diocese in the following order, viz.

May 1st, New-London.
" 3d and 4th, Norwich. (Ordination.)
" 5th, Poquatannock.
" 15th, Litchfield.
" 17th and 18th, Sharon. (Convocation.)
" 19th, Salisbury, at 2 o'clock, P. M.
" 20th, Kent, at 2, P. M.
" 22d, New-Milford, at half-past 10, A. M.; and New-Preston, at 3, P. M.
" 23d, Washington, at 2, P. M.
" 24th, Bradleyville, at 2, P. M.
" 25th, Milton, at 2, P. M.

Visitations in Fairfield county for the month of June will shortly be announced.

On the third Sunday after Easter, April 24, the Bishop of this Diocese held an ordination in St. Ann's Church, Brooklyn, when Calvin Colton and Nathaniel P. Knapp were admitted to the order of Deacons, and the Rev. William W. Niles, Deacon, the minister of a newly-formed congregation of colored persons in this city, to that of Priests. Morning prayer was read by the Rev. Benjamin C. Cutler, D. D., Rector of the church, (who also presented the candidates,) assisted by the Rev. Jacob W. Diller, Assistant Minister of St. John's Church, Brooklyn, who read the lessons; and the sermon preached by the Bishop.

In the afternoon, the Bishop confirmed thirty-one persons in St. John's Church, Brooklyn.

St. Mary's Church, Hempstead Harbor.—A religious society under the name or title of "The Rector, Churchwardens and Vestrymen of St. Mary's Church, Hempstead Harbor," was incorporated on Monday last, the 25th April. The Rev. Moses Morris was appointed Rector; Joseph W. Moulton and William T. Willis, Churchwardens; and Thomas Pearsall, John Willis, Thomas H. Townsend, John R. Schenck, Daniel Bogart, Samuel L. Hewlett, Isaac U. Townsend, and John Tatterson, Vestrymen.

The foundation-stone of this church will be laid D. V. on Tuesday the 3d day of May, at 5 o'clock P. M., by the Right Rev. Benjamin T. Onderdonk, D. D., Bishop of New-York. The neighboring clergy and friends of the Church are especially invited to attend.

From the British Magazine.

Bishop of Durham.—The death of so eminent a prelate as the Bishop of Durham cannot be passed over in silence, however unworthy of his excellence the tribute which can be offered to it here must be.

There is a just and due reverence felt among mankind for deep learning, for accurate thought, for clear views, and for decision of judgment; and no small portion of respect attends him who possesses any one of these gifts and acquirements in an abundant measure. Their combination is, in the highest degree, rare; and yet it may be said, with perfect truth, that the Bishop of Durham possessed them all. What struck the *stranger* most, was perhaps the clearness and unhesitating decision of his judgment. A nearer view, however, showed that this was not (as is often the case) the result of a particular constitution of nature—a mere excellent *gift*, but that the clearness and certainty of the decision arose, in at least an equal degree from a deep knowledge of the subject on which it was given, and accurate reflection on that subject under all its bearings. For his great learning and the accuracy of his thought, the works which he has left are abundant vouchers. The deep impression made by his speeches in parliament, and the weight which they carried with them, sufficiently attest the clearness of his views, and the strength of his decisions. They who saw his retired life, and knew his earlier habits, might not have expected parliamentary speaking to have been a field well fitted for the display of his powers; but it was otherwise. His opponents always felt the weight of his speeches most forcibly, and the more generous among them were not slow to confess it. His words were clear, ready, and dignified; and above all, every thing he said was commended by the unsullied integrity of his life, and the uncompromising steadfastness of his principles.

Elevated from comparative poverty to distinguished stations, and finally to the command of large affluence, he brought with him none of that value for money which often accompanies its recent possession. His own habits remained unchanged, and he seemed hardly to participate personally in the gifts of fortune. He used his wealth as it ought to be used, with a munificence which has rarely been equalled, and never surpassed. While he kept up the proper dignity of his station, he gave with the most lavish hand to every object deserving his support as a Christian bishop. It was said by one who had full means of knowing, that splendid and glorious as was the munificence of Bishop Barrington, he much doubted whether Bishop Van Mildert, without any private means whatever, did not exert a munificence, not proportionally, but actually greater. A single instance, within the writer's own knowledge, may illustrate this. In the autumn of 1833, when the Bishop was assisting in the foundation of the new university of Durham, the writer mentioned to him at Harrowgate the wants of Lampeter college. At the time the new institution at Durham might well be supposed, in addition to all the usual claims on his purse, to have exhausted all his means. It was notorious, indeed, that in that year alone he gave from four to five thousand pounds to the new university; yet on the state of Lampeter being mentioned, he said that he was not at all aware of it, and that he thought it became him, as having been once a Welsh bishop, to do something for it. What he should do he did not add; but the list of subscriptions shortly after showed that he sent no less than *five hundred pounds* to this one object.

The loss of such a man, in these times, is indeed a grievous blow to our suffering Church. To put aside the consideration of his other excellences, the death of one whose principles were at once founded on deep knowledge and conviction, and incapable of compromise or variation, is a loss which we cannot hope to see repaired, although the personal infirmities and sufferings, and the domestic distress, which had in some measure withdrawn him from active life, may prevent his loss from being as deeply felt, or fully perceived at the moment, as if he had been taken from us in the midst of health and the active exertion of his great powers.

It will not, perhaps, be thought a departure from the reserve with which such subjects should be treated, if it is said that no man could exhibit a more striking picture than Bishop Van Mildert, at once of the uselessness of riches to enjoyment, and of the worthy use of them. At the time when every factious journal was reviling the Bishop of Durham, as possessed of the most enormous wealth, accumulating riches, and surrounded by every luxury and splendor of life, this admirable man was living under the pressure of disease, of pain and infirmity, excluded by domestic calamity from the common enjoyment of the society of his friends; and not partaking of a single personal comfort which the most moderate income would not have insured him. There was something, indeed, inexpressibly striking and touching in the contrast afforded by the most solitary suffering of the man, and the exquisite beauty of the scenery in the grounds of Auckland Castle, and the stateliness of the residence itself. The beauty of nature and the stateliness of art were alike set before him in vain: they could neither remove his sufferings nor heal his distress. The remedies for them he found *within*; and the wealth which was of no avail to himself, he delighted to expend on every object which could serve the cause of his great Master.

Romanists' Oath.—Malta Gazettes to the 11th of January have been received. It appears that the council of government established in that island in May last has at length been organized, although not without some unexpected difficulties. The Roman Catholic bishop, who was honored by his majesty with a seat in that council, being scrupulous to a degree not to be found in the consciences of all Roman Catholic legislators, hesitated as to taking the required oath, and particularly that part of it which runs, "I will never exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion, or Protestant government of the United Kingdom." These words of alarm made so strong an impression on the good bishop's mind, that he thought it right to apply to the holy see for an interpretation as to how far they might compromise his imperative duties to his intolerant Church. The council was, after many months' delay, constituted and installed on the 29th of December, and the members sworn, with the exception of the bishop, who did not present himself, the holy father, the Pope, not being willing to countenance with his infallible approbation the words of the Catholic oath. It appears, then, or rather it seems certain, from the highest authority, that these words are to be understood in their plain and ordinary sense, as always contended.

Outrages upon the Protestant Clergy of Ireland—Answer to Dr. Kinsella.—The following fearful catalogue has been published by the Kilkenny Moderator, in reply to the letter of a Popish bishop named Kinsella. It fatally corroborates all the statements made by the Rev. Mortimer O'Sullivan and the other Irish clergymen, but yet we have reason to believe it is defective in a great degree:—

It may be remembered that the bishop of Gloucester said, that many of the Protestant clergy had been murdered, and others brutally assaulted. To this Dr. Kinsella gave a flat denial, asserting that it "was not true," and adding, "I have heard but of the murder of one Protestant clergyman, and that occurred some years ago, and had no connection with the state of religious or political feeling;" and then he proceeds to say, "I call upon your lordship to give the names and residences of the Protestant clergymen who have been murdered and assaulted." "To save some trouble to the bishop of Gloucester," says the Moderator, "we publish the subjoined:"—(a brief extract is here given.)

1829. October. The Rev. Mr. Going, incumbent of Mealiff, county Tipperary, *assassinated* by insurgents on his return home from Thurles. He was shot through the heart when within half a mile of his own house. December 17. The Rev. Mr. Day, curate of Roscommon, *fired at* by one of three men, but escaped without injury. A man named Edward Moran was executed for the offence in the month of April following.

1831. February 28. The Rev. Mr. Willis, residing in Rossbercon, in this county, *was pelted*, and *his carriage shattered*, on his return home from this city. September 24. The steward of the Rev. David Seymour, near Bosagher, *murdered*. The steward of the Rev. Mr. Peacock, of Moate, *fired at*.

1832. January 24. The Rev. Irwin Whitty, rector of Golden, in the Diocese of Cashel, *stoned to death* on his return home from the sick-bed of one of his parishioners. October 25. The Rev. George Huston, rector of Feighcullen, near Naas, was *shot* in his own lawn while overseeing some of his workmen. December 14. The Rev. Mr. Ferguson, Timoleague, Cork, on his way to Bandon, was attacked by a number of persons. The unfortunate gentleman sought refuge in a house, but he was dragged out and *murdered*. September 9. As the Rev. N. H. Mandeville, curate of Kilbeacon parish, was on his way to Mullinavat, he was met by a party of ruffians who made a furious attack upon him. They *pelted stones* after him, some of which struck the horse on which he rode, and knocked the animal down. October 2. The eldest son of the Rev. Mr. Goold, rector of Borrisokeane, county Tipperary, was *dreadfully beaten* and *left for dead*, near Moate. October 20. The house of the Rev. John Kearney, of Bamfort, attacked, the door broken open, several articles of furniture destroyed, and fire-arms taken. December 14. The Rev. Charles Caulfield was met by five ruffians close to the demesne of Woodsgift, one of whom *knocked* Mr. Caulfield *off his horse by the blow of a stone*. Same date. The same evening, the house of the Rev. Mr. Lloyd, of Powertown, was attacked. Several shots *were fired* into it, but no entrance was effected.

1833. September 2. The Rev. William Scott, rector, *fired on* at Pallasgreen, county Tipperary. Two of the party afterward taken by Mr. Scott and his sons. October 9. Several trees, the property of the Rev. Mr. Clarke, of Schronehill, county Tipperary, destroyed. October 29. The Rev. Thomas Caulfield, on his return from Waterstown, county Tipperary, was *pelted with stones*. He escaped unhurt; a stone four pounds weight burst in one of the pannels of his gig. December 20. Rev. Mr. Ferguson, on his way from Tallow to Carlow on a jaunting car, was pursued and *pelted with stones* by a gang of ruffians. 26. The steward of the Rev. Henry Stannard, of Ballydowell, in this county, *waylaid and beaten* by three men.

1834. January 7. The Rev. Mr. Whitty, surrounded by a mob, who threatened to murder him and his servant. Being well mounted they escaped. January 25. The steward of the Rev. John Spray attacked; several *shots fired* in his house. February 24. The Rev. A. Armstrong, on his way to Ballyhilip, county Tipperary, *fired at*, but escaped. March 7. A *shot fired* through the drawing-room window of the Rev. Mr. Lloyd, rector of Fennor, county Tipperary.

1835. Feb. 11. As the Rev. John Murphy, rector of Kiltullagh, county Kerry, was returning from a funeral, he was pelted with stones, one of which cut through his hat, and inflicted a *deep wound* in his head. March 28. The Rev. G. Carr insulted by a man in the churchyard of Old Ross, and ordered to "hold his tongue." June 2. The Rev. Mr. Dawson, while walking across a field, was suddenly attacked by three men and *murdered*, at Ballincarrig, about nine miles from Limerick.

The Bishop of Calcutta has addressed a letter to the Rev. A. Brandam, the object of which is, not only to acknowledge a present of 2,500 English Bibles and Testaments, with a grant of 500*l*., but also to solicit the parent society to assist in discharging a debt of 1,2000*l*., which greatly impeded the efforts of the Calcutta Auxiliary Bible Society. The committee in London have promptly responded to the Bishop's request by making a grant of 1,200*l*., and also printing paper, value 300*l*., to enable the friends in India to print the Gospel in the Ordoo language, which is spoken from the Himalaya mountains to Cape Comorin, in most of the towns and large villages, by the whole population.—*Salisbury Herald.*

Christenings and Burials for 1835.—In the 97 parishes within the walls of the city of London, there have been 963 christenings, and 970 burials;—in the 27 parishes without the walls, 4,654 christenings, 3,658 burials;—in the 24 out-parishes in Middlesex and Surry, 17,109 christenings, 13,376 burials;—in the 10 parishes in the City and Liberties of Westminster, 3,492 christenings, 3,411 burials.

A public meeting has been held in the theatre of the Philosophical Institution, Park-street, Bristol, for the purpose of forming a society for embossing Bibles for the blind. A report, detailing the progress made in the system, was then read; and subsequently it was resolved, that a society be now formed, to be called the Bristol Society for Embossing and Distributing the Bible among the Blind, and a committee was named for carrying these objects into effect.—*Bristol Mercury.*

A highly respectable meeting of the sub-committee of the Portsmouth District Church of England Society, comprising the parishes of Warblington, Havant, Bedhampton, Farlington, and Hayling, (north and south,) was held at the Assembly-room, Crown Inn, Emsworth, on Monday, Feb. 15th; G. A. Shawe, Esq., vice-president, in the chair. The subjects discussed were, the advantage to the members of the Church of England of associating for the purpose of mutual conference and assistance at periods of difficulty, and also resisting an uncalled-for aggression; and, the means of alleviating the present distress of the clergy of the Church of Ireland. The meeting was severally addressed by the Rev. Messrs. Mountain, Norris, and Alder, by Captains Bigland and Pierson, and by Messrs. Baines, Loftin, Smart, Harrison, and H. Stevens. At the conclusion a considerable addition was made to the sums already collected in those parishes for the Irish clergy.—*Standard.*

At the late meeting at Leicester, in aid of the Irish clergy, the sum of upward of 900*l*. was actually collected in the room, to which a considerable addition is expected to be made. The Duke of Rutland delivered a most admirable speech on the occasion. Earl Howe also was present, Lord Charles Manners, Sir George Beaumont, Mr. Butler Danvers, Mr. C. Packe, and many others of rank and distinction in the county.

The Court of Common Council, of London, after a good deal of opposition from the dissenting members of that body, agreed to a motion, on Wednesday, for a grant of 200 guineas to the distressed Irish clergy.

We rejoice to state that bishops have been consecrated for Montreal and Australia; Dr. Mountain for the former, and Archdeacon Broughton for the latter. Thus by slow degrees those additions are making to our foreign Episcopacy which for more than thirty years have been urged in these pages, and which we hope will be extended yet far more widely. Why should the families of Protestants in our Mediterranean possessions, or at the Cape of Good Hope, or any where else, be deprived of the rite of confirmation, and their churches be often unconsecrated, and their clergy left without superintendence?—*(London) Christian Observer.*

Lord John Russell has brought in a bill for a general registration of births, deaths, and marriages, by civil officers; and for allowing dissenters to marry with any religious ceremonies they please, in the presence of the public officer, in their own places of worship; or with none at all, at his house. A week's notice of marriages with license, and three weeks' without, is in all cases to be tendered—the entry in his books standing in the place of bans—but the clergy are still permitted to register, publish bans, and solemnize matrimony, as heretofore, for all who prefer their ministrations; their books and offices continuing legally authoritative, and the public bans and register being in this case only surplusage. The bill has been permitted to commence its course quietly, and will probably, with some modifications, pass both houses of Parliament. A systematic national registration of births and deaths was certainly much wanted; and as for marriage, if it went against the conscience of any persons to submit to the Church of England form, it was quite as painful to the clergy in such cases to use it; but still we cannot the less lament such successive breakings down of the principle of a National Church establishment and religious unity, and the more so in proportion to their propriety or necessity. As respects the pecuniary receipts of the clergy, which in towns are often eked out chiefly by fees, it is said that they will not be greatly affected by such changes, since Churchmen will go to church as usual; and Sir R. Peel considers that even dissenters will prefer doing so when the point of honor is settled. But we think that this is not a correct view: for we have little doubt but that cheap opposition marriage shops will spring up throughout the land; and that the respectable dissenters, as well as the clergy, will find that fees are cheapened down by commercial competition; and, what is a far more important matter, that the decorum which has hitherto attended that holy ordinance as administered in the Church of England, will too often be exchanged for vulgar and unhallowed levity. It may be accounted a prejudice, in a case in which the word of GOD has prescribed no particular form, to attach peculiar solemnity to an office because it is ancient as well as appropriate; but the service of the Church of England is justly connected with associations of reverence which will not speedily grow up with any new ceremony. With the exception of the junction of the hands by the clergyman, and his declaration thereupon that the marriage is complete—which we believe is peculiar to the Reformed Church of England—the service for the most part has been transmitted from remote Christian antiquity; and we can from our hearts echo the words of Tertullian: "Unde sufficiam ad enerrandum tantam felicitatem matrimonii, quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio."—*Ibid.*

The Domestic Secretary at New-Orleans.—A letter from a clerical friend at New-Orleans, dated April 4th, affords us great pleasure in the assurance that "the Rev. Mr. Dorr has been received with universal joy," and that "his judicious and able efforts have called forth cordial approbation." "It is but justice," says the writer, "to say that in the conduct of your glorious enterprise he has done all things well." "His preaching has done much to raise the tone of Churchmanship, (synonymous, in our judgment, with enlightened piety,) and thus has he illustrated the usefulness of the missionary cause for which he pleads by giving in his own person an exemplification." This is glad tidings for the Church. May the LORD accompany his visit with the most abundant blessing!—*Missionary.*

Theological Seminary of Kentucky.—The trustees of this institution met in Lexington, on Friday, the 18th instant. Among other important items, the following resolutions were adopted.

Resolved, That no student shall enter the theological seminary, until he has passed a satisfactory examination before the faculty, in English grammar, geography, mathematics, natural philosophy, Greek, and Latin.

Resolved, That every student be required to sign a written promise of obedience to the regulations of the seminary.

Resolved, That the students be required to spend their third year of study in the seminary.

Resolved, That the thanks of the trustees be presented to Henry Cary, Esq., of New-York, for his valuable donation of the London Polyglott.

MARRIED,

AT Hopewell, Dutchess county, N. Y., on the 26th instant, by the Rev. J. W. Diller, Assistant Minister of St. John's Church, Brooklyn, the Rev. Daniel V. M. Johnson, Minister of Trinity Church, Brooklyn, to Catharine G., second daughter of the late Jacob G. Van Wyck, of the former place.

DOMESTIC MISSIONS.

THE Domestic Committee of the Board of Missions invite attention to the following list of vacant missionary stations:—Milwalky, Wisconsin Territory; Marion, Ohio; New-Albany, Indiana; Lawrenceburg, Indiana; Evansville, Ind.; Vincennes, Ind.; Juliet, Illinois; Rushville, Illinois; Lower Alton, Illinois; Jefferson Barracks, Missouri; Shelbyville, Kentucky; Memphis, Tennessee; Randolph, Tennessee; Jackson, Tennessee; Athens, Tennessee; Tuscaloosa, Alabama Demopolis, Alabama; Tallahassee, Florida; Jacksonville, Florida; Key West, Florida; Indianapolis and Shelbyville, Indiana; Tecumseh, Clinton, and Adrien, Michigan Territory; Dubuque, Missouri Territory.

N. B. Every application for appointment as a missionary, should be accompanied with the testimonial required by the 11th article of the Constitution of the Domestic and Foreign Missionary Society.

NOTICE.

THE institution of the Rev. Hugh Smith as Rector of St. Peter's Church, in this city, will take place on Sunday morning next.

April 26, 1836.

NOTICE.

BY Divine permission, the half-yearly Missionary Sermon will be preached in the Moravian church, in Fulton, between William and Nassau streets, on Sunday next, the 1st of May, at half-past seven o'clock, P.M., and a collection taken up in aid of the United Brethren's Missions among the Heathen. *A missionary, recently arrived from the island of Jamaica, will report the progress of the work among the colored population of the West Indies.*

ACKNOWLEDGMENTS.

NOTICE.

THE subscriber acknowledges the receipt of eighteen dollars seven cents, for the Protestant Episcopal Press, from the offerings of St. Clement's Church, New-York, at the hands of the Rector. Also, five dollars from the same source, as a donation to Calvary Church, New-York. Also, five dollars from "A Friend," for Mr. John Grogan, Fort Preble, Maine, toward procuring for his family additions to their library, and Prayer-books for circulation in the Fort. Also, a package of books from Swords Stanford & Co., as a donation to Mr. John Grogan.

LOUIS SHERMAN,
for the Prot. Episc. Press, 46 Lumber-st.

New-York, April 27, 1836.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of one dollar each, from Master Franklin Mauldin, and Miss Eliza Cleveland, of Greenville, South-Carolina, to the General Protestant Episcopal Sunday School Union. Also, two dollars, as a donation from Mr. Robert Miller, Charleston, received through Mr. A. E. Miller. Also, twenty dollars from "M." of Grace Church, New-York.

FLOYD SMITH, 46 Lumber-street.

April 25, 1836.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.

From annual subscribers, $16 00—From the Rev. John F. Schroeder, for the Education Fund, being the first quarterly payment of this amount, in aid of the funds of this Society, 25 00. Total, $41 00

WM. H. TOWNSEND, *Treasurer*,
April 26, 1836. 166 Barrow-street and Bank of America.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 13th instant:

From the Rev. Mr. Tullidge, of Detroit, being the contribution of Mrs. Julia Anderson, for domestic missions, $9 00—From Christ Church, Oswego, N. Y., for domestic missions, 16 33—From the family mite box, New-York, two weeks' subscriptions, 2 28—Collection in St. Peter's Church, Perth Amboy, N. J., per Rev. James Chapman, 10 00—From Mr. and Mrs. Holme, Lansingburg, N. Y., toward the support of the first missionary at New-Albany, Indiana, 10 00—From the Ladies' Benevolent Society of Trinity Church, Geneva, N. Y., for Bishop Kemper's mission, 10 00—"Offerings" of St. Clement's Church, New-York, for the month of April, per Rev. Mr. Bayard, for Bishop Kemper, 20 00—From the Society for Promoting Christianity of Trinity Church, Utica, 3 37

Total amount, $80 98

April 10, 1836. JAMES SWORDS, *Treasurer.*

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of *ten dollars* from a lady of the Church of the Ascension, through Messrs. Swords, Stanford & Co., for the relief of his church, and *twenty four dollars and a half* from Mr. Francis Tomes, jun., for a special object connected with it.

W. F. WALKER, 287 Third-street.

April 27, 1836.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received—

From the Missionary Association of the General Theological Seminary, and in part of their annual subscription, $60 00—By the hands of the Rev. J. Chapman, collection in St. Peter's Church, Perth Amboy, N. J., 10 00—By the hands of the Rev. P. S. Chauncey, offering from Christ Church, Rye, for the Persian Mission, 2 50; Greek Mission, 2 35—By the hands of M. T. C. Wing, Esq, Treasurer, from Harcourt Parish, Gambier, Ohio, weekly offerings for January, February, and March, for the Greek Mission 3 42; Dr. Robinson's school at Syra, 3 77; foreign missions generally, 11 61; China, 2 87; Persia 16 cents—From St. Philip's, Ardeville, weekly offerings, Greek Mission, 9 50; China, 9 17—From Miss M. Carter, for foreign missions, 5 00—By the hands of the Rev. A. C. Morgan, offerings of St. John's Church, Waterbury, Conn., for general purposes, 35 00; thank-offering from a lady of that Parish, for the Greek female school, 10 00.

Total amount, $165 00

April 27, 1836. HENRY CARY, *Treasurer.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

April 25, 1836. A collection made in St. Mark's Church, New-York, on Sunday morning, 24th instant, after a sermon by the Rev. Dr. Creighton, by the hands of James Clench $46 39—*A donation from James Heard, (to be appropriated to the distribution of the Prayer-book,) by the hands of the Rev. H. Anthon, D. D., 50 00—From the Rev. Joshua L. Harrison West Farms, 1 00.

April 27. From the "offerings" of St. Clement's Church, New-York, for the month of March, per Rev. L. P. Bayard, Rector, through the New-York Prot. Episc. Press, $1 93—By the hands of Meigs D. Benjamin, from the following gentlemen, viz. Thomas L. Booraem, 10 00; E. S. Gould, 3 00; John P. Stagg, 10 00; Josephus Granger, 5 00; Joseph Petit, 10 00; Charles Barrett, 10 00; L. M. Hoffman, 5 00; Richard R. Ward, 10 00; John Ward, 10 00; D. H. Arnold, 10 00; H. Hobart, 2 00; Robert L. Patterson, 10 00; Abel T. Anderson, 10 00; Meigs D. Benjamin, 10 00.

April 28. From "M.," per New-York Prot. Episc. Press, $20 00. Total, $234 32

THOMAS BROWNING, *Treasurer.*
77 Maiden-lane, and 134 Christopher-street.

* Donations specially appropriated will be strictly adhered to, and donations not specially appropriated, will go to the Disposable Fund, for the distribution of the Bible and Prayer-book—together or separate, as the applicant may require.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz.

April 6, 1836. From the Protestant Episcopal Tract Society, Utica, Ohio, a new auxiliary to this institution, $3 35.

April 11. From a Pennsylvanian, 50 cents—From the Association of Trinity Church, Utica, New-York, for the Promotion of Christianity, 25 cents.

April 25. From the Female Association of Christ Church, Hudson, in behalf of their Sunday school, by the hands of the Rev. Isaac Pardee, their Rector, $10 00.

April 28. From "M.," per New-York Prot. Episc. Press, $20 00.

Total amount, $34 10

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

FROM Henry Carey, Esq., an illuminated MS. on vellum of the Latin Vulgate, of the fourteenth century, of beautiful penmanship, and in perfect preservation.

On part of Committee,
April 26, 1836. JOHN MCVICKAR.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 27th, from the following persons, viz.

Joseph Gill—Rev. J. Keeler, *with remit.*—George King, *with remit.*—Rev. C. E. Gadsden, *with remit.*—T. O. H. Croswell—Postmaster, Rushville—Wm. Woart—Alexander McGruder, *with remit.*—Rev. A. C. Treadway—Rev. N. E. Cornwall—Postmaster, Huntington, Conn.—Rev. P. A. Proal—Postmaster, New-Gloucester, 2—Sylvester Gilbert, *with remit.*—Mrs. Wynn—John Williams—Miss Eliza R. Deas—Postmaster, Norwalk, Conn.—Postmaster, Wilkinsonville, *with remit.*—N. Morgan, *with remit.*—Mrs. C. Mancius—F. Stone, *with remit.*—Rev. R. C. Moore—Benjamin Snow *with remit.*—Rev. D. G. Tomlinson, *with remit.*—P. Baron, *with remit.*—Rev. J. A. McKinney—Rev. J. A. Hicks, *with remit.*—Sarah B. Leckie—Jay Hathaway.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. J. I. Hunt, *with remit.*—Thomas Latimer—Alanson Tubbs—A. E. Miller, *with remit.*—J. W. Ingraham—Secretary of Trinity Church Sunday School, Newport—Belknap & Hamersley—Rev. J. W. James—Rev. John Dowdney, jun.—H. Dyer—Edward W. Peet, *with remit.*—Rev. C. V. Kelly—E. Platt.

MISS CALHOUN'S
SELECT SEMINARY FOR YOUNG LADIES,
No. 92 Twentieth-st., opposite St. Peter's Church.

IN this seminary are taught the elementary and higher branches of female education.

TERMS PER QUARTER.

Orthography and reading,	$ 4 00
Writing, geography, grammar, arithmetic, composition, rhetoric, ancient and modern history,	5 00
Natural and moral philosophy, chemistry, and botany, including the above,	10 00
Stationery at the original cost.	
Fuel, per season,	1 25

Terms for the Latin, Italian, French, and Spanish languages, music, and drawing, regulated by those of the professors employed.

The scholastic year is divided into four quarters, of twelve weeks each. Scholars entering during a quarter will be charged in proportion.

References.—Right Rev. Bishop Onderdonk, Rev. Dr. Turner, Rev. Dr. Hawks, Rev. Dr. Bangs, Rev. Hugh Smith, Rev. J. M. Forbes, Rev. Samuel Seabury, D. A. Cushman, Esq., Floyd Smith, Esq., Hon. Nathan Sanford, Flushing, L. I.

PEW IN GRACE CHURCH FOR SALE.

No. 116, a front pew, in the north gallery of Grace Church, for sale. Inquire of JAMES VAN NOSTRAND, No. 32 West-street.

April 30.—4t.

Nox Nocti indicat Scientiam.

DAVID.

WHEN I survey the bright
Cœlestiall spheare;
So rich with jewels hung, that night
Doth like an Ethiop bride appeare;

My soule her wings doth spread,
And heaven-ward flies,
The Almighty's mysteries to read
In the large volumes of the skies.

For the bright firmament
Shootes forth no flame
So silent, but is eloquent
In speaking the Creator's name.

No unregarded star
Contracts its light
Into so small a character,
Removed far from our humane sight:

But if we stedfast looke
We shall discerne
In it, as in some holy booke,
How man may heavenly knowledge learne.

It tells the conqueror,
That farre stretcht powre,
Which his proud dangers traffique for,
Is but the triumph of an houre.

That from the farthest North,
Some nation may
Yet undiscovered issue forth,
And ore his new got conquest sway.

Some nation yet shut in
With hills of ice
May be let out to scourge his sinne,
Till they shall equall him in vice.

And then they likewise shall
Their ruine have;
For as your selves your empires fall,
And every kingdome hath a grave.

Thus those cœlestiall fires,
Though seeming mute,
The fallacie of our desires
And all the pride of life confute.

For they have watcht since first
The world had birth:
And found sinne in it selfe accurst,
And nothing permanent on earth.

HABINGTON.

For the Churchman.

EXTRACT FROM AN ADDRESS

Before the Young Men's (Auxiliary) Education and Missionary Society.

BY WILLIAM WALTON, ESQ.

IN presenting the claims of this Society to your notice, two points naturally present themselves to view. The objects for which the Society is instituted, and the means which are used for the attainment of those objects.

The objects of this Society are sufficiently explained by its title. It is an education and missionary society, not independent of, but auxiliary to the Domestic and Foreign Missionary Society of the Church at large, and to our own Diocesan Society, to which bodies its funds are paid over as its Board of Managers may direct. I shall not detain you by dwelling upon the importance of these objects, because they have been already urged so repeatedly, and especially upon a recent occasion in this very place; why then need I repeat the last command of our Saviour upon earth? or urge the question of the inspired apostle, "How shall men hear without a preacher, and how shall one preach unless he be sent?"

But it is, further, a society of *young men;* and here I shall make one or two remarks. It has been asked why form another society, when there are so many in existence already? To this I reply, because young men as a body have heretofore done little, very little for the promotion of the objects of those societies. It was deemed therefore that by making them sensible that as a distinct class they possessed abundant means, and a powerful energy to do good, and that they were responsible for the use they made of the means they possessed, and for the due exercise of that energy in the extension of the Gospel; that the most beneficial results would arise from their activity and enterprise. The sense of responsibility which is scarcely, if at all, felt by a large multitude assembled for the prosecution of any great design, is sensibly experienced when they are divided into distinct classes, and marshalled under appropriate leaders,—the huge and unwieldy mass becomes the well ordered array of disciplined followers; each, from the highest to the lowest, knows his peculiar station and his appointed duty, and the work is performed with efficiency, activity, and zeal.

Such are the objects of this Society; but to insure public confidence that those objects will be attained, it is now necessary to inquire if the managers have performed, and are desirous to perform their duty; and it is, Sir, for this end that I wish the report which has just been read to be widely distributed, and when distributed read, and when read reflected on, believing that if duly weighed, the transactions therein recorded cannot fail of awakening a general interest, and producing a corresponding effect upon the well-being of our infant institution. In the first place, it appears from this report that the meetings of the Board, in place of being quarterly, as formerly, are now held monthly. This in itself would be but a small matter, unless the meetings were made profitable and interesting as well as frequent; and here I must remark that too little attention is in general paid to this object by those who have the management of religious institutions. There is too much of a business character about the meetings of their directors; too great a resemblance to the concerns of every day life; and they are consequently too often hurried through with carelessness, and their termination hailed with unmixed pleasure. It was soon perceived that our meetings had become irksome, and it was evidenced by the falling off in the attendance of the members of the Board. To correct this evil, and to give animation to these assemblies, a most important plan was devised, and one which promises, with the blessing of GOD, the most beneficial results. It was found that there was a great want on the part of the managers of that knowledge of missionary operations, whether at home or abroad, and of the wants, necessities, and spiritual condition as well of our own country as of heathen nations, which alone could enable them to proceed in an enlightened and energetic manner in the operations they had in view. Accordingly committees have been appointed, whose duty it is to collect this information, and impart it to their colleagues at these meetings; and already, though but three or four months have elapsed since the plan went into operation, the good effects have been manifested in the great increase of attendants; and many valuable and heart-stirring facts have been elicited by the industry of those appointed for that duty: and these statements are not for the Board alone; by a recent resolution they have invited the members of the Society at large to attend, and hear the blessed results of Christian spirit and enlightened zeal, that thus their minds also may be instructed, and their hearts be made joyful with the accounts of the success of those efforts which are every where making to spread the glad tidings of salvation.

To awaken greater interest in the breasts of the young members of our Church at large, the Board also made arrangements for the delivery of sermons monthly during the winter, and the results have been gratifying far beyond what was anticipated; crowded and attentive audiences attended the able and eloquent appeals that were made to their sympathies by some of the most learned and eminent ministers of our Church; and as an evidence of their sensibility to the truths they heard, nearly one-half of the whole receipts for the year has been derived from the collections made after these sermons.

Such are some of the prominent features of our transactions of the past year, and now I shall briefly state our intended operations for the one ensuing. The Society at their last annual meeting adopted a plan for future action definite and precise, and it became the duty of the Board of Managers to direct their efforts and concentrate their energies upon the objects embraced in that plan. By the blessing of a benignant Providence every pledge that was then made has been amply redeemed, and the report just read now recommends that the Society for the next year double its pledges. Two more beneficiaries are to be trained up to become, by divine grace, zealous and faithful ministers in the vineyard of the LORD; the hands of the beloved and elevated Missionary Bishop of our Church, now laboring almost singly in the wilds of Indiana and Missouri are to be strengthened by the aid of a zealous and efficient servant of CHRIST; and Africa, wronged, benighted Africa, is to hear the first missionary sent to her shores by the Protestant Episcopal Church, and to receive at the hands of the young men of that Church in this city some feeble recompense for the injuries and cruelties heaped upon her by Christian men and Christian nations. This recommendation may appear bold to some; but judging for the future from the past, I entertain no fears for the result, if those concerned will but do their duty, and avail themselves of the privilege that is offered them.

To those who have been the faithful friends and staunch advocates of this institution from its commencement, who laid its foundation amid discouragement and difficulty, who have zealously promoted its onward course to the small vantage ground we now occupy, and who anxiously look forward to its future prosperity, I would only say, relax not your efforts, redouble your energies, be urgent in enforcing its claims, and constant in exhorting others to imitate your example, and above all be instant in prayer for their heavenly protection, on which alone you must rely to prosper your endeavors.

And now, Sir, let me address those who have hitherto had neither part nor lot with us in this matter, and let me inquire whether it shall longer be so. Let me ask them if the remarks that have been made, and the facts that have been recorded this evening have had no influence upon their minds, or effect upon their hearts? If, like Gallio, they will care for none of these things, and will still continue to treat our claims with apathy and indifference? Indifference—it is not a word—it is not a feeling for them. The hoary votary of the world, whose life has been spent in the vain, and empty, and worse than useless, the defiling pleasures of sense, whose heart vice has seared, and whose conscience profligacy has blunted—he may hear an appeal like this with contempt, or derision, or indifference. But you, whose feelings are fresh and pure, whose energies are youthful and vigorous, who are entering upon life with the brilliant visions of hope for the future, trusting to acquire for yourselves an unspotted and honorable name in the pursuits of life, shall it, can it be, that you are insensible to the noblest enterprise that can engage the attention of man? Chill us not by your indifference. The hardy mariner when his tempest-tossed vessel ploughs madly the raging deep, yet feels his spirit rise with the emergency, and trusts by activity and skill to triumph over the danger, and to moor safely in port. But place him in the torrid zone, where his ship lies like a log in the stillness of the unruffled ocean for days and weeks, and even months, and where no skill or energy can avail him, and his spirit droops and he abandons himself to despair. Opposition then would be better on your parts than indifference, for that at least would prove that you had some thoughts for those things, and we might hope to convince by argument, and to win you by courtesy; but better, far better, that throwing aside delay, you at once enlist yourselves in a cause where no worldly motive, no desire of self-aggrandizement can enter, but the pure, unalloyed ambition of doing good for the sake of Him who died for you. Let this pure flame be enkindled within your hearts, and you will feel that inexpressible joy that passes all believing; it will cheer you in your course to the meridian of life, dispensing peace and happiness around; it will gild with mellow radiance your declining days; and when your sun of life shall set, as set it must, it will be only to rise more refulgent to a glorious morrow o'er the ocean of eternity.

It is now no time for inaction. Turn your eyes to the western part of our own land, and see if as patriots you have no cause to bestir yourselves. There population increases in a ratio hitherto unexampled; what was to-day the howling wilderness becomes to-morrow the thriving city, the centre of a vast and busy population; in a word, they seem destined at no distant day to hold a controlling influence over the destinies of our country, and whether for weal or no, it is in a great measure in our power to determine. There all thrives but the interest of religion. In that respect it is a moral waste, with here and there a verdant spot, like an oasis in the desert, to mark more strongly the desolation around; and still with prompt action all may yet be well. There are in those extensive regions many who have fled from the political tyranny of their own countries to take refuge on our shores, and who are unaccustomed to the privations of the services of the sanctuary and the want of the ordinances of religion; and there are also multitudes of others who, wearied, with the dissensions and the extravagances of the members of their own denominations, would gladly take refuge in our own Church as an ark of safety if the means of refuge are afforded them. Send the authorized herald of the Gospel among such as these, and you will lay the foundations far and wide of future churches and future congregations, to become in their turn the source of incalculable benefits to the Church of CHRIST. But there also others, and numbers of them, who care not for the privations before mentioned, for they have never been told of the Saviour, nor heard the joyful sound of the Gospel of peace. These must be sought, and reclaimed, and converted, and that too right speedily, or the opportunity for conversion will be lost, and they will have become hardened and incorrigible; and shall not you who had the power to save, incur an awful responsibility if ye suffer those I have described to fall inevitably into the abyss of infidelity?

I will appeal to facts to prove the affirmative; I will have recourse to history for a notable example, the history of the close of the eighteenth century of our era. For a long time previous there had been a gradual declension of religion throughout Christendom, not so much in form indeed as in that vitality and devotion of spirit which is its life and its essence. But more especially was this the case in France, then proudly styled the queen of Europe. From her authors, and poets, and statesmen, and philosophers proceeded those works that show alike the force and the depravity of human genius, that opened the floodgates of licentiousness and profligacy, and poured out a torrent of blasphemy and infidelity over the land, unchecked and unheeded? Where then were the watchers of Israel? Did they not mark the gathering clouds and the darkening heavens? Did they not hear the roll of the distant thunder, nor start at the fitful gleam of the lightning as it flashed amid the increasing gloom? Alas! the watchmen slumbered and the people slept. It burst—more dread than the avalanche which, tumbling down from alpine heights, buries the peaceful village and its inhabitants in one mingled ruin—more dread than the earthquake which at midnight rouses the trembling citizens from their sleep to perish amid the fall of their dwellings—for then but villages and cities perish, but this wrought a nation's wreck. It burst, and the throne and the altar were laid prostrate in the dust; the foundations of society were torn up and scattered to the winds; moral obligations scorned; social affections trampled on; the Deity defied, and his existence denied; it seemed that the fiends of hell had broken loose, again possessed the breasts of men, and driven them forth like the demoniac among the tombs, to revel amid the mouldering relics of human corruption. I need not dwell upon the horrors of that awful period—they are written in letters of blood and of fire upon adamantine pillars that shall endure to the world's end, a dreadful monument of divine wrath for national impiety and national transgression.

But there is consolation in the events of the period as well as horror. Christendom for a time seemed stunned and paralyzed: the powers of hell rose in insurrection on every hand, and proudly vaunted that the downfall of the kingdom of CHRIST was at hand. But in wrath GOD also remembered mercy. Giant minds awoke from their torpor, and arrayed themselves for defence; they grasped with resistless sway the sword of the Spirit, and put on the helmet of salvation, and donned the armor of righteousness; they rallied around them thousands upon thousands of the followers of their LORD, and rushed to the conflict with his foes; and if dread was the contest most glorious was the victory; and from that era may be dated the revival in a great measure of that evangelic spirit which seems more and more increasing, and that spirit of mighty zeal and high wrought energy which has animated and promoted such glorious enterprises in the cause of CHRIST.

The facts that have been narrated speak volumes to those who reflect; and let us beware lest by a contempt of privileges we possess, and an indifference to the opportunities we enjoy of extending those privileges to others less favored than ourselves, we too provoke the GOD of heaven to bring us amid the flames of persecution, and purify us in the furnace of affliction.

Come forward, then, you who have been dedicated to his service in baptism, and who have pledged yourselves anew in the rite of confirmation,—assume those vows in reality, take up the cross, rally around the banners of CHRIST and his Church—the banners inscribed "FOR EVANGELIC TRUTH AND APOSTOLIC ORDER;" and in the strength of Him who is mighty to save, go forth conquering and to conquer.

But go in the spirit of the Gospel—not in the spirit of that fierce enthusiasm, which drove the red-cross knights upon the turbaned Mussulmen, and deluged the plains of Palestine with Christian and Moslem blood; nor in the spirit of that dire fanaticism which drags the trembling victim to the stake, while the ministers of heaven sit by and applaud the deed; nor in the complacency of self-sufficient spiritual pride which looks down upon and contemns all others whose opinions differ from our own: but in the spirit of Him who was meek and lowly of heart, in the fulness of that Christian charity, which believeth all things, hopeth all things, endureth all things, for the sake of our blessed Redeemer.

Would that spirit would revisit the breasts of Christians which animated the saints and disciples of old, when a feeble band of humble believers went forth amid revilings, and persecutions, and death, and spread in scarce thirty years the joyful sound of reconciliation and pardon from the shores of the Baltic to the deserts of Zahara—from the banks of the Ganges to the mouth of the Tagus—and when the blood of martyrs was the seed of the Church! then would the millions upon millions of now professing Christians be such not in name, but in reality; and all, laying aside party feelings and petty animosities, would turn that zeal they now employ against each other against the common enemy of GOD and man—the powers of the world, and sin, and Satan—then would come the glorious days foretold by prophets and sung by sacred poets, those days when the knowledge of the LORD shall cover the earth as the waters cover the sea; then from every tribe, and kindred, and nation, and people would arise the glad song, "Worthy is the Lamb that was slain, and hath redeemed us by his blood, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Honor, and blessing, and glory, and power be unto Him that sitteth on the throne, and unto the Lamb for ever and ever;" and angels, and archangels, and all the glorious company of heaven would respond in triumphal strains, "Hallelujah! for the LORD GOD omnipotent reigneth! the kingdoms of this world are become the kingdoms of our LORD and of his CHRIST, and he shall reign for ever and ever, King of kings and Lord of lords!" And higher and higher yet should swell the never-ceasing, never-dying strains from all on earth and all in heaven, "For ever and for ever! King of kings and Lord of lords! Hallelujah! amen, and amen!"

From the (London) Christian Observer.

ON THE SALVABILITY OF THE HEATHEN.

I LATELY heard a sermon delivered, under the authority of the king's letter, in behalf of the West Indian negroes; in which the preacher maintained, in the most decided manner, that all unconverted heathens must of necessity perish everlastingly. Now, on scriptural grounds, it appears to me incontrovertibly true, that every individual who is saved shall be saved solely through the merits of our Lord JESUS CHRIST; but I am not quite so well convinced that no one shall be saved who has not had an explicit faith in him: in other words, I doubt whether GOD will require that as an indispensable condition of salvation which by far the greater part of mankind are, through causes over which they possess no control, under a physical inability to fulfil. They who hold this opinion seem to take it for granted that either the unconverted Heathen must be saved by their works, or not be saved at all. The former alternative is clearly inadmissible; but the latter does not therefore necessarily follow. What hinders that they may be saved by CHRIST, though, until they are saved, they know not their Benefactor? Who shall deny that men receive at the hands of Providence a thousand mercies, of which they are in this life totally unconscious, which they know not that they need, and which they never pray for? And is it utterly impossible that something of the same kind may take place, according to the good pleasure of our heavenly Father, in reference to the greatest of all blessings?

The eighteenth article of our Church was quoted by the preacher to whom I allude, in confirmation of his doctrine. I am aware of the distinction taken by Bishop Burnet, and adopted by Bishop Tomline, between being "saved *by* the law" and being "saved *in* the law." "The one," says Burnet, "is condemned, but not the other. To be saved by a law or sect, signifies, that by virtue of that law or sect such men as follow it may be saved: whereas, to be saved in a law or sect, imports only that GOD may extend his compassions to men that are engaged in false religions. The former only is condemned by this article, which affirms nothing concerning the other." This is an ingenious distinction; but, unfortunately, it is not tenable: for though the English article reads "*by* the law or sect," the Latin one has "*in* lege aut secta." Still, this article does not seem to condemn the opinion of the possible salvability of the heathen—which is all I would contend for—but rather the extreme opinion of their absolute salvation, as opposed to that of their absolute damnation: it condemns, in short, only those "qui dicere audent *unumquemque* esse servandum in lege aut secta quam profitetur, modo," &c.—who presume to say that *every man shall* be saved—that is, who presumptuously maintain that every individual shall be saved, as a matter of course, provided he live up to the law of nature. I would not affirm any thing positively, much less presumptuously, of any one in this condition: "to his own Master he standeth or falleth:" only I would not deny that he *has* a Master, and that, for aught we know, he *may stand.*

From the Colonial Churchman.

MESSRS. EDITORS,—In every age of the Church true religion has had to contend with many and great difficulties, and to encounter continual opposition. The principles and practices of the world are directly opposed to it; and from these principles, as also from the natural infirmities of man, even under the influence of religion, numerous prejudices have always prevailed, which are very unfavorable to its progress. In addition to these common or general sources of impediment, there are others in every age arising from the peculiar circumstances of the times. When religion is restricted by the rigorous hand of spiritual tyranny, the enemies which then chiefly prevail, and are the most injurious to its cause, are superstition and bigotry; but when left unrestrained, and permitted to be received just as it may suit the humor or the fancy of every individual, endless division and a forgetfulness that GOD is a GOD of order, together with false ideas of real conversion or renovation of the heart, are the usual consequences; almost every person setting up himself as most fit to determine the true character of religion, both in its general and particular features. In days gone by the Church of CHRIST long suffered from the former evil, when the papal power exercised its unrestrained influence and sway. In this our day the true Church of CHRIST, the "pure and undefiled" religion of St. James, is in equal, if not greater danger from the latter evil, because it is one more subtle in its opposition. To help this latter evil "revivals," as they are termed, lend a powerful aid. The book of GOD being now in almost every man's possession, which so plainly denounces the threatenings of a just and powerful Being against the soul that sinneth, the convicted, but not converted sinner, gladly catches at any thing which may afford ease to his affrighted conscience, and too oftentimes is lulled into false and fatal peace, by coming up to the standard, not of the word of truth, but of that which some individual or party of men have fixed upon as the criterion of true religion, thus speaking peace to his soul, when GOD *hath not said peace.* The Church to which we belong very wisely requires no man publicly to relate his Christian experience, much less does she authorize him to build the hopes of to-morrow upon the experience of yesterday. Rejecting the auricular confession of the Romanist and the kindred practice of those who require of such as seek admission to their peculiar religious rites, or to the holy communion, a history of their religious experience, she enjoins it upon her members to *examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life, have a lively faith in* GOD'S *mercy through* CHRIST, *with a thankful remembrance of his death, and be in charity with all men,* and teaches that good works, being pleasing and *acceptable to* GOD, are the best evidence of a real Christian faith which can be exhibited to man. By other denominations a different course has been adopted, and the following anecdote, related in a religious periodical some few years since, which I accidentally met with, is well calculated to show that the evidence of Christian character upon which their reliance is placed may prove extremely fallacious.

"Mr. —— was brought under religious exercises of mind; so much so that he offered to join a society of Christians in his neighborhood. They required him to give an account of his Christian experience before they would receive him. He did so. It seemed satisfactory, and he was received as a member. He committed it to writing for his future satisfaction. In it he gave the dealings of GOD to his soul, in awakening him to a sense of his lost state, in discovering to him the depth of his depravity, his utter helplessness, and dependance upon CHRIST for salvation. He had imbibed the peculiar doctrines of the society of which he was a member, one of which was, that a soul once united to CHRIST by faith, might fall into great darkness, and even open as well as secret transgressions of GOD'S law, without endangering its *eternal salvation;* that being once in GOD'S favor, we were always in his favor. Whenever he would fall into doubts about his state, or be in heaviness through manifold temptations, he would resort to his *written Christian experience.* He did not continue to bring forth fruit—'good fruit'—but on the contrary, often very bad. But on taking out and reading his written experience, his favorite doctrine had so trained his conscience, that it would hush with its accusations and murmurings, and he would go on satisfied. In process of time he was laid on the bed of affliction, and brought down to the side of the grave. He despaired of his recovery, and indeed it became so doubtful, that even his friends began to lose the hope of his restoration to health. In this state conscience once more assumed her authority, and spoke with a voice that awfully alarmed the poor backslider. Here he was, on the brink of eternity, and without the evidence of his acceptance with GOD. The feelings of his heart, the blackness of darkness that gathered around him, and the awful eternity that he felt himself about to enter, conspired to alarm his wretched soul. In this agony he bethought himself of his *written Christian experience.* 'Go,' said he, 'bring my experience, and read it to me.' One of his family went to the place where he had deposited it, and on examination found that it had been eaten or cut to pieces. On being informed of the catastrophe he became still more wretched. He had no data—no evidence of his salvation—and he vented his sorrow in repeated exclamations, 'that his Christian experience had been destroyed.'"

We cannot but conclude that had this man's experience or testimony of his love to GOD, and faith in JESUS CHRIST, been written and engraven on the tables of his heart, and not on perishable paper, he would have been spared those bitter lamentations, and would have enjoyed such humble confidence in GOD through the merits of his Saviour, as would have enabled him to rest his hope in the Almighty conqueror of death, hell, and the grave, the only mediator between GOD and man, the man CHRIST JESUS.

ANECDOTES.

THE late Dr. Paley, having naturally a weak voice, submitted to the churchwardens of Dalston, near Carlisle, (of which parish he was vicar,) the propriety of having a sounding box put over his pulpit. While the matter was discussing in the vestry, "Oh!" said a thrifty farmer, "if the doctor would but speak as loud in the pulpit as he does at christenings and tithe-days, faith, I think there would be no occasion to put the parish to the expense of a sounding box." The doctor, with his characteristic mildness, retorted, "Friend, you are mistaken; you hear much better out of the church than in it. When a man's worldly interest is concerned, he is so sharp-eared that he can hear even a whisper, but the preacher needs the voice of John the Baptist to rouse the sleepers." This silenced the satirical farmer, who felt conscious of having frequently indulged in a nap during the doctor's sermon.

HIS majesty George III, it is well known, possessed a devotional spirit, and was always happy when he could converse with poor and pious people on subjects of experimental religion. The following anecdote will be read with much pleasure:—

The king had heard of a poor man at Windsor, who had occasionally a prayer-meeting at his house. He one day disguised himself, and went to the door to inquire into the nature of the meeting, and to ask permission to attend. The poor man, not knowing his illustrious visiter, supposed him to be a person under a concern about his immortal interests, and invited him to come in; he then spoke about the great subjects of religion, with which the king was much pleased, and asked if he might come again. This being agreed to, his majesty repeated his visit, until one day, while the king was there, one of his attendants came to the door with a loud rap, and asked if his majesty was there; to which the man innocently replied, "No:" on going in, he informed his visiter of the singular inquiry, and his majesty explained the whole affair; thanked the good man for his kind attention and advice, and told him that as he was now found out, he could no more enjoy his company, but must bid him farewell.—*Barbadian.*

OF all the virtues which united in the character of Gustavus Adolphus, king of Sweden, that which crowned the whole, was his exemplary piety. The following fact is related of him when he was once in his camp before Werden. He had been alone in the cabinet of his pavilion some hours together, and none of his attendants at these seasons were allowed to interrupt him. At length, however, a favourite of his, having some important matter to tell him, came softly to the door, and looking in, beheld the king very devoutly on his knees at prayer. Fearing to molest him in that exercise, he was about to withdraw, when he saw him, and bidding him come in, said, "Thou wonderest to see me in this posture, since I have so many thousands of subjects to pray for me; but I tell thee that no man has more need to pray for himself than he who, having to render account of his actions to none but GOD, is for that reason more closely assaulted by the devil than all other men besides."

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It is recommended that pupils commence with the term; but they will be received at any time during the term, and charged only from the time they commence. To prevent, however, the evils arising from irregular attendance, no deduction will be made for absence, except in case of protracted illness.

References.—Rev. E. E. Beardsley; B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell; Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. Dr. Judd, New-Haven, Conn.; Rev. Mr. Jarvis, Chatham, Conn.; Rev. Dr. Turner; Rev. Dr. Hawks; Floyd Smith, Esq., New-York; Rev. Edward Neufville, Savannah, Georgia.

March 15, 1836.

BOARDING SCHOOL FOR BOYS,

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G. A. DE WITT, Principal, (late Principal of Providence High School.)

Reference in New York to Rt. Rev. Bishop Onderdonk; Rev. Drs. Berrian, Anthon, and Eastburn; Rev. Mr. Schroeder; Rev. James W. Cooke, [St. George's Church;] Hon. Henry Meigs; Swords, Stanford & Co., 152 Broadway; Meigs D. Benjamin, Esq., 195 Pearl-street.

Providence, Rev. Dr. Crocker.

New Haven, Rev. Dr. Croswell; Wm. H. Jones, Esq.

Hartford, Rt. Rev. Bishop Brownell.

Boston, Rt. Rev. Bishop Griswold.

Washington City, Hon. John Forsyth; Hon. William J. Grayson.

Charleston, S. C., Hon. George W. Cross; Rev. President Adams.

Providence, R. I., July 30, 1833.

I have had the pleasure to know personally, and to respect highly, Mr. G. A. De Witt, for the last ten years. During the most of that time, he has been principal of a high school in this city; and through his instrumentality, an impulse has been given to the cause of education, which was much wanted. The feeling of obligation to him is very general. His devotion to this great cause has commanded universal approbation, and the personal sacrifices he has made to it, are above my praise. I therefore cherfully recommend him to the confidence of the public.

NATHAN BOURNE CROCKER, D. D.
Rector of St. John's Church.

We fully concur in the above recommendation—F. Wayland, D. D., President of Brown University; R. Elton, Professor of Languages, Brown University; John A. Clark, Rector of Grace Church, Providence; Frederick A. Farley, Pastor of Westminster Congregational Society.

Mr. De Witt,—It gives me great pleasure, my dear sir, to join in the recommendation drawn up by the Rev. Dr. Crocker, and I do it most cordially. I beg of you to be assured, that you may at any time command whatever aid can be afforded to your advancement, by any thing which can be said or written by

TRISTAM BURGES, Representative in Congress.

The following gentlemen have expressed their entire concurrence in the foregoing testimonials—John Griscom, Professor, &c.; R. Everett Pattison, Pastor of the First Baptist Church, Providence; Thomas T. Waterman, Pastor of the Richmond street Congregational Church; John Brown Francis, Governor of Rhode-Island; Henry Bowen, Secretary of State; Samuel W. Bridgham, Mayor of the city of Providence.

April 14, 1836. 6w.

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